Two Theosophicall

EPISTLES

Wherein the Life of a true Christian is described,

Viz. SWhat a Christian is; And, How he cometh to be a Christian.

Together, with a Description, what a titular Christian is; and what the Faith and Life of both of them is.

Whereunto is added,

A DIALOGUE between an Enlightened and a Distressed Soule.

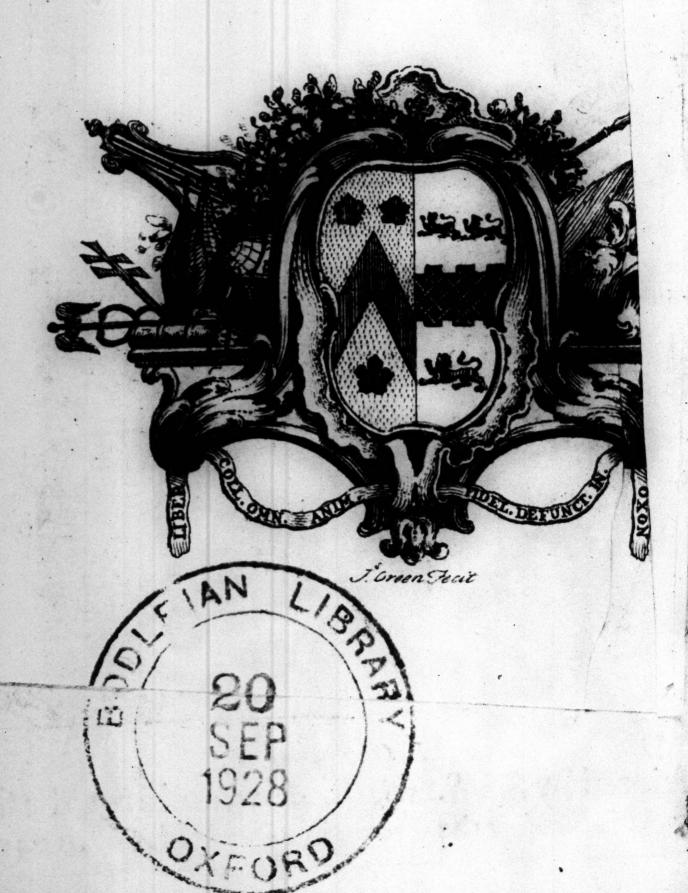
By JACOB BOHMEN.

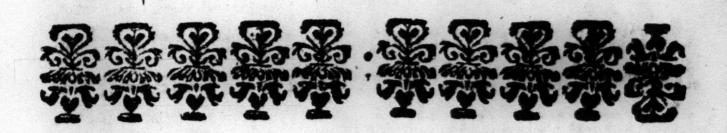
Written to a good Friend of his, in a Christian Brother-like and Member-like admonition and good intention.

Lately Englished out of the German Language.

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THEOSOPHICAL

EPISTLE or LETTER; Wherein the Life of a true Christian is described.

The Fountain of the heart of Jesus Christ be our refreshing, renovation and eternall life.



ELOVED and much respected Friend in Christ; I wish unto you (out of a member-like obligation, as one branch on the tree

is bound to do to the other) in a co-operating desire, the open Fountain of grace, which God hath revealed in Christ felus in our humanity, that it may flow in you A 2 richly:

richly; and that the divine Sun therethrough may bring into the soule his love-beams, and thereby awake and open the great magnetick-hunger of the soul: (being the true divine mouth) after Christs siesh and blood, together with

bodily welfare.

2. For as much as I have often perceived by your loving Friend, D. K. and also in my presence (with you) observed, that you, in the drawing of the Father, have an extraordinary thirst and great longing after his life, which he hath manifested in Christ Fesus, out of his highest love; therefore I would not omit out of a memberlike obligation, to visit you with a short Epistle, upon the desire of Mr. D. and also of your self; and to recreate and refresh my selfe somewhat in the same Fountain of the life of Jesus Christ with you; fince it is meere joy unme, that our paradificall Pearl-tree greeneth and worketh fruit in our fellow-members, to our eternall joy.

3. And herewith I shew unto you, out of my small gifts and knowledge, What a Christian is, and wherefore hee is called a Christian: Namely, that only he

18

is a Christian, who is become capable of this high title in himself, and hath turned himself with his inward ground, mind and will to the free-given grace in Christ Jesus; and is in the will of his soule become as a young childe, that only longeth after the breasts of the mother, and sucketh the breasts of the mo-

ther, whereof it liveth.

4. So also this man only is a Christian, whose soule and minde entereth again into the first mother, whereof the life of man is iprung, viz. into the eternall Word, which hath revealed it self with the true milk of salvation, in our humanity (being blind in regard of God) and drinketh this mother-milk into his hungry foul; whence the new spirituall humanity springeth: and the fiery soule (being out of the Fathers property) reacheth and obtaineth herewith, t place of the love of God, in which place the Father begetteth his beloved Son: wherein only the Temple of the Holy Ghost (who dwelleth in us) is found, and wherein also only the spirituall mouth of the soule (which eateth Christs slesh and drinketh his blood) is understood. 5. For A 3

whom Christ dwelleth, liveth and is, in whom Christ after the inward ground of the soule, in the heavenly essence (which disappeared in Adam) is risen and become living: He that hath in his inward ground put on Christs victory, against Gods anger: as also hell, devill, death, and sin, (I say, Christs humanity, passion, death and resurrection) the seed of the woman, to wit, Christ in his victory, also overcoming in him, and trainpling daily upon the Serpents head in the will of the wicked sless, and killing the sinfull lusts of the sless.

6. For in Christ alone, we are received to be children of God and heirs of Christ, not through an outward strange shew of a speciall grace-receiving, through a strange merit of grace, imputed from without; but through a child-like inhabiting member-like and essentiall grace; where the conquerour of death, to wit, Christ, with his life, substance, power, and vertue ariseth in us from our death, and ruleth and worketh in us, as upon a branch on his vine; as the writings of the Apostles throughout do witnesse.

7. He

7. Hee is not a Christian, who only comforteth himselse with the passion, death, and satisfaction of Christ, and impute the same unto himsels, as a grace, gift; and yet remaineth still an unregenerated wild beast: such a Christian is every ungodly man; for every one will saine be saved through a gift of (free) grace: The devill also would very willingly be an Angell again through grace, received (and applyed) from without (ab extra).

8. But to turn, and become a childe, and be born anew out of Gods grace-water of love, and the Holy Ghost, pleaseth him not: So also it pleaseth not the titular-Christian, who putteth about himselfe the grace-mantle of Christ, and yet will not enter into the childship and the new birth, although Christ saith, he cannot otherwise see the kingdome of

God.

9. For what is borne of the flesh, is flesh, and cannot inherite the Kingdome of God, Job. 3. To be fleshly minded, is enmity with God, but to be spiritually minded is life and peace: And only hee heareth Gods Word, that is borne of A 4 God;

God; for only the Spirit of Grace in Christ heareth Gods Word.

son alone, who is in the Fathers unmeasurable bosome, hee declareth to
us the Word and will of God in our
selves; so that wee heare and understand his will and good pleasure within our selves, and are willing to sollow
the same, yet wee are often kept back by
the outward sinfull slesh; so that the
working of that same divine power goeth
not alwayes into the outward sigure; yet
it goeth into the inward sigure in the inward spirituall World: Whereos Saint
Paul saith, Our conversation is in beaven.

especially St. Paul hath complained, viz. that they have the earnest will, and with the minde of the inward ground serve God; but with the flesh, the law of fin; so that the flesh lusteth against the Spirit; which lust is daily drowned and killed in the death of Christ, through the inward ground; yet only in those in whom Christ is risen from death: and thus no condemnation is to them which are in Christ Jesus: For the bestiall body belongesh.

longeth to the earth, but the spirituall body belongeth to God; but whosoever hath not it, hee is living-dead, and neither heareth nor perceiveth any thing of the Spirit of God; it is foolishnesse un-

to him, as the Scripture sayes.

12. Therefore this point is not sufficiently understood and declared, by maintaining only and alone, a grace received from without (or, ab extra): and also such a forgivenesse of fins, the forgivenesse of sinnes, and the filiation (or childship) received into the grace, consisteth in the justification of the blood and death of Christ, when Christs heavenly blood tincured us, and overcame the anger of God in our soule and inward divine ground, (being) out of the essence of eternity, with the highest love of the Deity in the name of Jesus, and changed it again into the divine humility and obedience, the rent and torn remperature of our human property of obedience and good will, entring again into the harmony & unity of the properties.

13. Then was the Fathers grimnesse (which was awaked in our lives-properties, and had made it self Lord and ruler

A_5

in soul and body, whereby we were dead to the kingdome of heaven, and become children of wrath) turned again into that one only love & likeness, or unity of God, and our humane will dyed away in the death of Christ, from its own I-hood (self-hood) and own-willing: and the first humane will (which God out of his Spirit gave into Adam) did out-green again, through the victory of the sweetnesse of God in Christs heavenly blood; then was the devill and hell (which held men captive) confounded for this the dry rod of Aaron did signisse, which greened in one night, and bare sweet Almonds.

and thronged from one upon all: so also the sweet grace and victory in Christ thronged and pierced from one upon all. The death and the anger was broken in pieces in Christ, in the only Adamical soul, & a possibility to grace was opened, through the breaking of death, through which broken gate, the soulish-will may again turn it self into its first mother, (out of which it came in the beginning) as into the childhood, or new birth, of a new life and will; there it may attain and reach

reach the sweet blood of Jesus Christ, which in Christ, in our humanity brake in pieces the gates of death, and changed the anger of God in our humanity in himself, into love; wherein the poore ca; tive soul drinketh out of Gods sountain, and refresheth her self in her sirebreath, whereout the new greening outgreeneth, the hunger and desire of the soul becoming substantiall in the blood of Christ after an heavenly manner.

15. Now as the breaking of death must (and was then to) be done in the Person of Christ himself in our soul and humanity; so that the eternity in Christ, (wherewith hee was come from heaven, and also was in heaven, 70h.3.) overcame the time, (viz. the life and will of the time) and did change time with its will into the eternall will of the Deity; and all this must (and was to) be done in our received humanity: So must also the desire of our soule receive into it self that same eternall will in Christ (wherein time and eternity stand in harmony and concordance) and through that power fink and immerse it self into the childship, as into the grace, than

that the same inward Paradificall ground, which dyeth in Adam, might again outgreen in the will of the obedience of Christ, through his heavenly, and from us teceived humane blood.

be made manifest through Christs on e made expiation; in leed through that which once was made in Christs blood and death: But that same which once came to passe, and was made in Christ, must also do it in mee; it must now through Christs blood-shedding, come to passe also in me. Christ sheddeth also his heavenly blood into my desire, in my poore soule, and tinctureth the anger of God therein, that the first Adamicall same of God may again appear and become seeing, hearing, feeling, tasting and smelling.

in Adam, from the heavenly worlds effence, as the right Paradificall One, dwelleth not in the four Elements; its effence and life standeth not in this world, but in heaven (which becometh revealed by Christ in us) viz, in one pure holy dement, whereout the four elements in

the

the beginning of time, are sprung, and that same inward spirituals man eateth Christs slesh and blood; for hee is, and liveth in Christ, Christ is his stock, and hee is a branch on the stock.

18. For every spirit eateth of that whereof hee hath his originall, viz. the animalish mortall soul eateth of the spirit of the world, of the stars and elements of the kingdome of this world; but the true eternall soul, which is breathed out of the eternall Word into man, as a divine life, eateth also of its own mother, viz. of the substantiall Word of God.

paration from God, was not possible for her; therefore came the same Word of life (as her srue mother) again to the soul (that had turned her self out) into this vale of misery, into the prison of hell, and brought his heavenly substance into our humane (substance) as a body for the soul, and therewith imbraced and incompassed our poore soul, being captive; and did open again her heavenly mouth (afore dead in the anger of God) with the tincture of love; so that the poore soul can (now) again eat heaven-

ly Manna; which eating stood in Christs Person with our received humanity; (in the temptation of Christ in the desart) again in the triall, when Adam in Christ ate manna again from Paradise forty

dayes.

20. Therefore I say, that if any one be a Christian, hee is it not through an imputed grace. Thew from without; his fins are not forgiven him through the once happened word-speaking from without, as a Lord (or Prince) in this world giveth a murtherer his life, through an outward imputed grace, (or favour) no, no, this availeth nothing before God.

21. There is no grace by which wee come to the childship, save only in the blood and death of Christ; him alone God hath made and fore-ordained to be unto him a throne of grace; (or propitiation) in his own love, which hee hath brought into him in the sweet Name of JESUS out of JEHOUAH: Ha is that only offering which God receiveth and accepteth of, that can reconcile Gods anger.

22. Now if that same offering shall do me good, then it must come to passe in

me,

me, the Father must beget and give his Son into the desire of my saith; so that the hunger of my faith may comprehend him; and if the hunger of my souls saith comprehendeth him, as in his promised word, then I put on him in his whole processe of justification in mine inward ground, and immediately the killing of the anger, devill, death, and hel, beginneth and goes on, out of Christs death in me.

23. For I can do nothing, I am dead to my self; but Christ doth it in mee: when he ariseth in me, then I am dead in my self, in respect of the true man, and he is my life; and what I live, I live to him, and not to mine hood: For grace killeth my will, and setteth it self up for a Lord in the place of mine I-hood and self-hood, that I may be a work of God, who doth therewith what he will.

24. And then I live in two kingdomes, viz. with the outward mortall man, in the vanity of time, in which the yoke of fin yet liveth; it Christ taketh in the inward kingdome of the divine world upon himself, and helpeth my soul to beare it.

25. For the yoke of this world is Christs

Christs burthen, which he must bear, untill hee shall again deliver up the kingdome to his Father, which he hath given him: for he said, All power in beaven and earth is given me of my Father; so is also this burthen given to him, that he should beare Gods anger, hell, death, and all evill in us, as Isaiab saith: He took on him-self our diseases, and carryed our sorrowes; but wee did count him stricken, smitten

of God, and afflicted.

26. Whence it is, that a Christian must be a crosse-bearer; for so soone as Christ is born in him, the assaulting of hell and the anger of God in the eternall nature, goes on. Then the hell in man is defroyed, and the Serpent is trampled upon; whence great unquietnesse, persecution, and reproach from the devill and the corrupt world, ariseth over the outward finfull man; then the outward finfull man must suffer himself to be condemned and judged to damnation of Gods severe justice in the anger, by the children of the anger, seeing that anotherman liveth in him, which is not like to the outward mortall; therefore Gods justice executeth its judgement in anger upon

upon the fin-house, as also all the Mini-

sters Gods anger.

27. Then Christ helpeth to beare the yoke, and man is sacrificed in Christs processe, contempt and scorne, in his suffering and death unto the justice of God in the anger, and becomes like and conformable to Christs I mage.

28. The Holy Scripture withesseth in all places, that we are justified from fins, by faith in Christ; not by the works of our Merit, but by the blood and death of Christ, which indeed is so taught by many, but understood of sew that

teach us.

grace; but what faith is, how it is begotten, what in its effence and substance, and how it layeth hold on the merit of Christ with the grace, in that the most part are dumb and blind, and rest by an historicall faith, (James 2.) which is but a bare knowledge; the man of sin tickling and comforting himselfe therewith, and through imagination slattering himself, and calling himself a Christian, though he is not become capable of this so high a title; but is only a titular Christian, covered

wered from without with Christs purpurmantle, of whom the Prophet speaketh, saying: They draw neer to mee with their lips, but their heart is far from mee. And Christ said; Not all that say, Lord, Lord, shall enter into the kingdome of heaven, but they that do the will of my Father in heaven.

30, Now Christ alone is the will of the Father, wherein the receiving of grace and the childship is; and no man can do the Fathers love-will, but alone that only grace-throne, Christ himself; as the holy Scripture saith: No man can call God Lord, without the boly Spirit in him.

before God, as we ought, but hee, even the holy Spirit, maketh intercession for us with unexpressible sighings before God, in our selves, as it pleaseth God. Wee cannot attain unto any thing by our willing and knowing: Hee is too deeply hidden to us: For it lieth not in any mans knowing, willing or running but in Gods mercy.

32. Now there is no mercy, but only in Christ; and if I shall reach that mercy, I must reach Christ in me: If my sins shall be blotted out in mee, Christ must per-

form

form it in mee with his blood and death, and with his victory: If I shall believe, then must the Spirit, the desire and the will of Christ believe in my desire and will; for I cannot believe.

33. But hee receiveth my will, being resigned to him, and encloseth it in his own will, and bringeth it through his victory into God; there hee intercedeth for the will of my soule in his will before God; and thus I am received as a child

of grace in his love-will.

34. For the Father hath manifested his love in Christ, and Christ manifesteth the same love in my will, being resigned to him: Christ draweth my will into himself, and clotheth it with his blood and death, and tincture hit with the highest tincture of the divine power: Thus it is changed into an Angelicall Image, and getteth a divine life.

35. Whereupon that same life beginneth to hunger after its body, which body is the corrupted siery soule, and of which the will is entered into Christ: Thus the new life in Christ doth now also tincture the soule; so that the soule in this will-spirit getter (also) a right divine

vine hunger, and becomes desirous of the divine Grace, and begins to behold her self in this divine wil-spirit in Christ, what she is, how she in her properties is separated from God, and how she lieth captive in Gods wrath; and (then) she acknowledgeth her abominations, as also her deformity in the presence of Gods. Angels: there she hath nothing wherewith shee may protect her self; for shee seeth that shee standeth in the jawes of death and hell, environed with evill spirits, which alwayes bring their evill desires into her, to destroy her.

36. Then shee sinketh down into that same new-born spirit of the will, and ingulseth her self into the meerest humility; then the Spirit of Christ taketh hold of her, and bringeth her into this new will-spirit, that the soul essentially seeleth it; whercupon the Divine joy-sull look ariseth in the soule, (as a new eye) in which the fiery soule conceiveth the Ens & substance of the Divine light, in her self; whereupon shee hungereth and thirsteth after Gods grace, and entereth into a powerfull repentance and penitency, and bewaileth the evill which she hath committed.

37. And in this hunger and thirst shee receiveth Christs slesh and blood; for the new will-spirit (which in the begin-ning entered into the grace of Christ, which Christ hath received into himself) becometh now substantiall and essentiall by the magneticall inpressing, hungering and desiring of the soule.

38. And this substantiality is called Sophia, as the substantial wisdome, or the body of Christ, and in this the faith in the holy Spirit consisteth: Here Christ and

the soul believe in one ground.

39. For the true faith consistent not in thoughts, or in meere assenting to the histories, viz. that a man impresseth into himself, that Chist is dead for his sins: but it is a receiving of the promised grace in Christ, it receiveth Christ into it self; it impresseth him into its hunger, with his heavenly slesh and blood, with the grace which God offereth in Christ.

40. Christ feedeth the soul with the substance of Sophia, as with his own sless blood; according to his saying: Whoso-ever eateth not of the sless of the Son of man, bee bathno life in him, but whosoever eateth the same, be abideth in him.

41. And

ments, and also the Christian saith consateth: for an unsubstantial saith is as a smoaking fire, or mother of fire, in a moysture, which would willingly burn, and yet hath no right Ensthereto: but when a right Ens is given to it, then that little spark of fire encreaseth, out of which a fair light ariseth, shining round about; and then is made manifest, how in the wood such a fire and fair light lieth hidden, which before was not known.

42. So also a child of God, while the poore soul is wrapt up in the anger of God, shee is as a glimmering weak, that would willingly burn, and yet cannot, by reason of the vanity of the sins, and the anger of God. But when the soul (as the little spark of the divine fire) getteth into it self Gods Love-ens, viz. Christ slesh and blood; then that same little spark beginneth to become a great fire & light, which shineth and lighteth about it self with fair vertues and good works, and liveth in great patience under the vanity of this world; and yet groweth forth, as a fair flower out of the wild earth.

43. Whereof we have a similitude in the

the Sun and the Earth: namely, if the Sun should not shine upon the earth, no fruit could grow; but when the Sun doth shine upon the earth, and throng himself into the Ens of the earth, then the Ens of the earth receiveth the vertue of. the Sun into it self; whereupon a great hunger ariseth in the Ens of the earth after the vertue of the Sun; and this same hunger impresseth the vertue of the Sun: and by this hunger of the Ens of the earth (which goeth after the Ens of the Sun in the height) an herb is drawne out of the earth with a stalk, where the Ens and vertue of the Sun also goeth in the increase (or growth) in the height, and the Sun with his light beams, becometh substantiall in the Ens of the earth, in the stalk and root; and a man seeth, how through the power of the Sun and Stars in the spirit of the world, another body cometh out of the stalk, then the root in the earth is: also how the stalk doth bring it self into a button, to a fair flower; and afterwards to fruit: a man may also see, how the Sun afterwards from time to time ripeneth and sweeteneth the same fruit.

44. So also it is with man; the soulish ground is the divine sield, when it getteth the divine Sun-shine into it self, then a divine plant ariseth thereout; and this is the new-birth whereof Christ speaketh. Now this plant must be nourished and drawn up from above, by the divine Sun, and by the divine water, and the divine stars, as the divine power; until it cometh to be a divine body, of a divine and Angelicall sigure: as the body (or crop) on the stalk.

At And as the body (or crop) on the stalk must stand in rain, wind, and storm, in heat and cold, and suffer the Sun to ripen it: So likewise must a Christian stand in this thorny world, in the awaked anger of God, in the kingdome of the Devill, amongst many wicked men, and suffer himself to be beaten with scorne and contempt; and yet hee must turn his hope from all creatures, only towards, and into the divine Sun, and suffer him to ripen him, and to beget him to an heavenly fruit.

ordinances, do beget him; but the divine Sun in the divine stars, of the powers of the Word of God in the Temple of Jesus Christin himself, doth beget him out of the fountaine of life, Jesus Christ; so that hee is a branch on the Vine of Christ, and bringeth forth good grapes, which the divine Sunne ripeneth, that Gods children (as his loving sellow-members) may eat them; whereby they also do out-green, in & with him; which grapes are good doctrine, life and works.

47. A man mult come to the practice, working and fruit-bringing; otherwise the new birth is not yet manifest in him, nor the noble branch yet born. No tickling, comforting and boasting of fairly availath (any thing) if so be the faith becometh not a childe conformable to God in essence and will, which doth bring forth divine fruit.

48. All that wherefore men now strive and contend, also destroy land and people, is only a meere husk without fruit, and belongeth to the siery world for separation: There is no true understanding in any party; they contend all only about the name and the will of God, and no party will do it; they mean and minde nothing but their owne B glory,

glory, and the luft of the flesh; if they were Christians they were that have no special have no special to the special to the

49. A good tree beareth good fanited for everyone; and although it must fuffer, that the wind oft breaketh off its branches and fruit, as, also that the Sundrysth them up; and when they are riped that Swines devouge them, and that they be troden under feet, yet it endevougeth still to bring forth more good fruits.

50. Soalsoa true Christian in Christ, can will nothing elfe but what Christ willeth in hime although he must suffer that his good fruits (which do out-green and grow forth one of the inward man) be often trampled upop, and ipoyled by the evill flesh and blood; as also by the Devils wind, and the wickednesse of the world, yet the tree of the new plant abideth, handing in the life of Christ, and our greeneth through the outward mortallman, against all hindrance and oppolition, like as eternity green with through the time, and giveth life and power to the time: and as the day out-greeneth (or breaketh forth) through the night, and changeth the night into day; whereas yet

yet the night remaineth in it self, and is not discerned in the day: so also the divine day out-greeneth in us through out extinate night, and changeth the night, to wit, Gods anger, hell, death, anguish and exernal destruction into the divine day of joy fulnesse; although the darke night, with the ens of the Serpent, and the poyson in steff and blood, rageth and striveth against it. In to a question of the serpent, and

Rian brother, wee have more need to endeavour for the growth (and energie) of the noble Pearl-tree, and how we may come to it, then to run after the unprofitable pratings and phansie, where one brother despiteth, reproache thand proclaimeth the other for an Heretike; nay, giveth him to the Devill for an opinions take which he like h made to himself.

mee of God, that it is a meere deceit of the Devill, who thus doth bring us poore men into opinions, contemning and reproaching, that wee flyive for the hisk, and mean while tole love and faith, and attain not the new birth.

53. Our whole Religion is but a
B 2 childrens

children work; namely, that we wholly go out from cur own knowing, willing, running, disputing, and resolve to enter into the way which bringeth us again intoour lost countrey; and how wee may return to our mother, who hath born us

in the beginning out of her self.

54. Now, it we will do this, we must not come to her in own will, in pride, in contempt of her children, our fellow-Christians and fellow-members; for we are the lost Son, who is become a Swineheard, and wee have spent our patrimony filthily, with the sty-hogs of the Devill and the world: we must enter into our selves again, and well consider our selves and our fathers house; and wee must set before us the mirror of the Law and the Gospel and see how far we are departed from Gods Rightoousnesse and Tiuth, as also from the brotherly love, and well examine our heart, whereto it is inclined.

. ... Now, when we do this, we shall finde in our selves many hundred evill beafts, which wee haved placed in stead of God, and still do honour the same above God: and wee shall then first see pro bli

what

what horrible beasts are become manifelt in Adam through the false lust; and wherefore God said to Adam, The seed of the Woman shall break the head of the Serpent, to wit, of the monstrous beasts.

56. Namely, wee shall first see in our Desire, the proud Lucifer, who is departed from the divine and brotherly humility, and contemneth the members of his body, and hath set himself over them as a God and Lord; in whom there is no divine love, to love either God or his neighbour.

57. Secondly, we shall see a beast in our properties, which is like a covetous greedy Sow (or Swine) which will draw all to it self, and alone can and possessall, and desireth more then it needeth; wherewith the proud Lucifer may brag and vaunt himself that he is a God over substance, who can domineer, having power and might over his fellow-branches: and wee shall see how this proud Lucifer hath broken himself off from the Tree of Life and the growth (or plant) of Love, and would be a Tree of himself: Therefore hee is also dried up in respect of God.

ous envious Serpent in our propertie, which stingeth about it as a poyson, viz. Envie, which wisheth no man so well as it self, which stingeth and rideth in other mens hearts, and slandereth them with words, and praiseth only the proud Lucifer in it, and calleth its fals shood an Angel of God.

B 3 59. Fourth-

Dragon sitting in hellish fire in our property, viz. Anger, which (if covetousness and envie cannot obtain it) will strike with fists, and take it by force, and is so raging mad, that he bursteth his life for wickednesse, and breaks in the siery malice, and is a very dry branch on the tree, which is only sie for the sire.

dred (other) beafts in our desire, which pride loveth, and honoureth more then God, and coverousnesse draweth to it self for a treasure, wherewith pride braggeth, as if they were Gods; and thus withdraweth from his brother his life, that hee is forced to spend it in misery and trouble, through his violence and extortion.

hold himself in this mirror (or glasse) of his self-hood, and is become aware of these exill heasts; then hee can, and may rightly imagine them to himself; and hereby consider the grievous fall of A-dam, and think that all these evill desires, one with another, have their originall in him, out of that monster of the Serpent, through

through the devills in-bringing of them into our first Parents.

62. For all the properties of the desires lay in Adam in an harmony and equality, and the one loved the other: But such falle desires are sprung up in men, through the Devils envie, which awaked the falle lust in Adam and Eve, to prove the unequality (or discord) and to taite what good and evill was, to feel heat and cold, and to try the multitude of the properties; so that now these lusts draw and desire their like to themselves; and every desire of these properties is a leverall lives-hunger in Man, which hath broken it felf off from the harmony; and against the love and likenesse (or equality) of its fellow-branches and brothers, luftfully desireth to draw their life and maintenance to it lelf, and to make it felf a Lord over it, and will be its Own.

63. All which runneth against the divine Will and ground, and is a perjury against God; and is also against the course of nature: as a man may see by the earth, trees, and all plants, how all stand & grow lovingly one by the other,

and rejoyce in one mother; and how one branch on the tree doth in flow to the other his sap and vertue, and the one serveth the other.

64. For so was also the life of man (John 1.) brought out of the eternall Word into the Image of Man (being out of the Limus of the earth) in a lovely equality and harmony; so that all the properties of the life stood in an equal weight in the temperature, in one love, and did love themselves (or one another.)

his poylon and falle delire therein, then the properties of life were divided into many delires: when strife, infirmities, dissolution, and the grosseness of the body is sprung, viz. through the salle delire, and the bringing in of the bestiall properties, whereby the smage of God (which was from the heavenly substance) disappeared; whereof God said unto them, What day thou shall eat of the plant of Knowledge of evill and good, thou shall die the death: that is, to the kingdome of God, as stallo came to passe.

66. And we ought to imagine really

to our selves, that this bestiall false defire in men, is the monster of the Serpents and an enmity with God and the kingdome of heaven; and that wee therein are nothing else but children of hell and the wrath of God, and may not therein inherite or possesse the kingdome of God; neither is God revealed in any such desire, but only his anger, and the property of the dark and the earthly world; and wee live therein only to the vanity of this world, and stand therewith only upon the pit of the dark world, of the anger of God, that is, of hel, which every hour openethits mouth after these properties, and countethaheses properties its own fruits and children, which it shall reap; which also belong? to it by right of nature: For these desires are altoriginally from ir, and stand with their root in the ground of hell and de-th struction, and indeed no otherwise. Il and

67. Therefore, said Christ, wind se and be born anew, bee shall not see that kingdome of God; all these faile wils and desires are predestinated to domination:

If any will see God, her must turn again, and become as a child, and be new born.

B.5

in

eternall life, as through the water of Eternall life, as through the heavenly Ens, which God hath revealed in Christ, that the first right man which dyed in Adam (being from the heavenly worlds substance) might again in Christ out-

green, and become living.

and must dye in us; and although somewhat of their desires remaineth yet hanging on us in the sless, yet they must all be killed during this time in the soul, as in the inward ground, and the inward soulish life be tinctured through the true tincture, in the blood of Christ, that the properties of the inward ground, may again live in harmony; for otherwise they cannot reach the Deity in them-selves.

hee cannot better be rid of his evill beafts, then that he presently, this very hour bring himself with all his powers, into such a strong will be carnest purpose, that he will (henceforth) hate these evill beafts of the Devill, seeing they are only the Devils servants; and that hee will turn again into his lost countrey, into the child-

childship and unity; and look upon himfelt no otherwise then upon the poore loft Swineherd; for he is it also himself, and indeed no other, nor better: and to instantly, with the turning of his soul, come to the Father in highest (and deepelt) humility, with acknowledgement of his own unworthinelle, who hath shame elly consumed the bestowne Inheritance of the merit of Christ, and so enter into repetitance.

70, Let him but give his earnest will theremto, out of all his powers, that he this very hour, even now, will repent and amend, and love no more these evill bealts. But this must be earnestnesse, and not to think of a day, week, or yeer; but his mind must (utterly) condemn them to the damuation of death; and not will love them any more, but count them enemies, and so will (and resolve) to turn himself to the grace and mercy of God.

71. When this comes to passe for is done) I say in high truth, that then hee may turn himself to earnest prayers in humility, and beseech God for grace; and although his heart saith utterly no, and the devill saith, stay yet; it is not good now.

now; and when to morrow cometh. then saith hee again, to morrow, and speaketh and suggesteth into the selh, laying. Thou must first do this or that, gather first a treasure, that thou mayst not need the world, and then afterwards enter into such a life; yet, I say, the mind must remain and stand firm in the purpose, and think with himself, these suggestions are mine evill hungry beasts: these I will kill, and drown them in the blood of Christ, in his love; none of them shall live any more in mee; for L will have no more of them. I am now in the way to mine aged (or ancient) Father, who hath sent his Son to mee in my misery, saying: Come to me, all ye that are laden with sins, and are grieved with them, Lwillrefresbyou, My Father will give the Holy Ghost to them, that ask him for it. Let him imagine this to himself. into his heart, and come with the lost Son to the Father, and when the Father Millice that the soulish mind is directed to him, and would willingly turn, and yet cannot, then hee will presently meet him, and clasp the soul into the armes of his drawing, and bring her into the passion

fion and death of Christ, where shee through earnest repentance, will dye from the cruell horrible beasts, and rise out of the death of Christ with a new wil, & a right divine desire; and begin to be another man indeed; and he will then not a whit esteem that which hee hath loved before, and held for his treasure; and it will be to him, as if he had it, and also had it not; and asserbed he will esteem himself in all his power, but a servant of God.

73. For so soon as hee can master the proud Lucifer with his pride, all the other evill beasts, one with another, grow weak and saint, and lose their regiment; although they yet live in this time, in this earthly slesh, yet they are but only as an Asse weh must carry the sack or as a mad Dog in a chain, their strength is broken.

74. For when Christ riseth, Luciser must lie captive; and is it should be earness, such a precious Jewel should sollow upon it, as this pen cannot describe here; and those alone know, who have been at the heavenly marriage, where the noble Sophia is espoused to the soul, whereof Christ said, That there is (such)

great

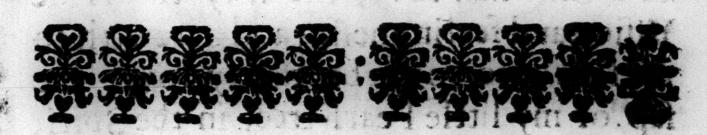
great joy over one sinner that repenteth, before 99 righteom: Which joy is also in the heaven of man, in this delponsation. This is

understood of those that are ours.

brother, I thought it good, Christianly and wel-meaningly to put you in mind of this; and out of my little treasury, that child-like simplicity to decipher it unto you, not intending therby to shew (or ser forth) my self, but out of a true and hearty desire, in a fellow-wishing, that this might beselt in your heart, and that I also might refresh the selfa little with you, as a sellow member, though absent, and yet present in the desire, and co-operating in the divine gifts; and this upon your desire, as sormerly is said.

place, and God would open the door of his mystery, then had I yet haply some other more precious Jewels in my little creatury, in which, time and eternity may be known, being ready to serve you therewith. And to Peominend you, to gether with all your beloved ones, to the sweet love of Jesus Christ, into his Grace, and

incohis Will.



ALETTER OF J. B. of the killing of Antichrist in our selves.

Our salvation is in Christ Fesus.

Right bononred Sir,



Wish unto you, through God in Christ Jesse, his Grace, Knowledge and Blessing.

After I was informed of D. Kr. how you, as a Christian fellowed member in the Lord, do in an hearty describe, shand in the drawing of the Father to Christ Jesus, and do labour in your mind, how you may come to divine contemplation and vision in your felf; upon the request of the Ds. I would not omit to visit you mass short Epistle, and briefly to declare unto you, out of my gifts, out of

of a Christian love, the way to divine Vision and seeling nesse; and herewith to present unto you in brotherly love, the spirit and life of Jesus Christ, a one branch or twig on a tree is bound to do to the other, (and I desire that it might be well taken and understood) if peradventure I might give you more occasion to your zeal.

2. Seeing that you finde well enough in your self, that Antichrist in Babel now beareth rule in Christendome, in his ownhood, and lust of the flesh; and that our deare Immanuel hath faithfully warnedusthereof, and laid, That flesh and blood shall not inherite the king dome of heaven, (John 6.) and that Amichrist seeketh and desireth nothing else, but temporall honour, might and power, to climb up in the lust of the flesh and that this Anticbrist hath for a long time covered himself with Christs purpur-mantle so civilly, that menchave not discerned (or known him but honoured him for holy, the wish is reasonable wel revealed to me in the grace of the most Highly sherefore I would briefly declare unto you, what a Christian is, and also what the Antichrist 3. Christ is in man.

houses, land, money, goods, wife, children, brothers and sisters, and denseth not himself and followeth me, bee is not my Disciple, or servant; Also you must turn, and become as children, and be borne anew of Water and the Spirit, else yee shall not see the kingdome of God. This is not meant that one should run from wife and childe, from his Vocation and Calling, into a wildernesse, and for sake all, but only the Antichrist, viz. Mine-hood, Thise-hood, I-hood, Self-hood.

4. Wholoever will attain to divine Vision and seelingnesse within himself, he must kill the Antichrist in his soul, and depart from all own-hood of the will, yea, from all creatures, and become the poorest creature in the own-hood of his mind; so that hee hath nothing (any more) for a propriety, be hee in what

state and condition hee will.

5. And although he were a King, yet must his mind for sake all own-hood, and esteem himself in his place, dignity and temporall goods, no other then Gods servant; that hee herein ought to serve God and his brethren; and that he hath

and

and possesses all that hee hath, not after the Right of nature, so that it is his own, but his brothers and members; and that God hath set him over it as an officer and steward, and think that hee therein serveth his Lord, who will re-

quire an account of him.

6. Hee must also wholly and alrogether tesigne up in himself, his own will which driveth him to fuch possession of own-hood) to the suffering and diving in the death Jefus Christ, and humbly beseech God in right earnest repentance and conversion, that her would in the death of Jesus Christ, kill this evil will to own hood, and temporary full, and bring the will of his foul into the true child-Thip of God, that hee might will (or defire) nothing more unto himself; but, that Gods will might be in him his willing and delire, that hee might be dead in his I-hood and felf-hood according to the will of the foul; and that God in Christ might be his life.

7. Hee must ingulf his will in deepest humility into Gods mercy, and lay hold on such a will in Gods Grace-propile, that he that very hour will depart from

all own-hood of the pleasure of this world, and never more enter therein again, although hee thereby should be the soole of all the world; and he must wholly ingulf himself into the deepest humility and unworthinesse before God with repentance; and yet lay hold on the Grace-promise in the soul, and therein stand as a souldier before his enemie, when it concerneth body and life.

8. When this cometh to passe, then will his own-will, viz. Antichrists be apprehended and killed in the death of Christ, and his soul will presently be as a young simple child, which hath lost his naturall understanding of self-hood; and he beginneth to lament before God, as a young child before his mother, and setteth his considence in the mother, what

thee will give him.

9. And that is it that Christ said, Yee must turn and become as children, and sorsake all, and sollow mee: For Adam departed from Gods will into own will, and hath in his own desire brought into himself the desire of the Serpent, and the will of the Devill; so that hee hath brought himself and his lifes-companions

panions (which afore stood in like concordance, in one only will, which was Gods) into a division; the properties of nature having brought themselves out of the like concordance and harmony, (viz. every property into its self-hood, as into an own-desire) whence the lust to evill and good arose in him, and heat and cold fell on him presently, and he dyed to the holy life, which was in the like concordance, when hee lived in one only element, and the four elements were in equal weight in him.

ing, Eat not of the tree of evill and good, elfe you shalt die; meaning thereby, the death to the kingdome of heaven, viz. to the fair Angelicall Image, which prefently dyed in the false in-brought desire of the Serpent, and now shall, and must be new-born again in the Spirit of Christ; and therefore must this false will of the Serpent sirst dye in Christs death by true conversion; and out of this dying Christ riseth again in us in his Spirit, in that heavens-Image (which dyed in Adam) and the shward man becomes new-born in the Spirit of Christ.

11. This

11. This new Spirit cometh to divine Vision in himself, and heareth Gods Word, and hath divine understanding and inclination, and may behold in himself mysterium magnum, in divine and naturall mysteries; and although the earthly fiesh yet adhereth unto him, yet that hurteth him nothing at all.

12. Hee is in this new-birth, as fine gold in a groffe stone; the grosnesse of the stone not being able to spoyl the gold: For his right will is dead to the earthly desire, and desireth hourly to kill the lust of the flesh, and killeth it also without intermission: For here the seed of the woman, viz. the New-man born in Christ treadeth upon the head of the Serpents will in the flesh, which will is Antichrist.

13. And my beloved Sir, I let you know Christianly and brotherly in good truth, that we in our supposed Religion, (men continually quarrelling and reviling one another about the letter) stand yet in the midst of Babel; and that it never was worse then now, men boatting them telves they are gone out of Babel, and have the true Religion, which I leave 14. But in its worth.

me in the Lord my God, in my precious Talent, given to me of God, I say thus, that men have dipped in the blood of Christ, the mantle of Christ, with its purpurscolour, and taken it upon them for a covering, but therewith they have only covered the Amichristian child of the own will, and so have painted over the Amicbristian bastard with a strange colours.

it, and cover it with Christs suffering, meritant death; and comfort it, that Christ hathpaid for it, saying, It ought onely to comfort it self with the merit of Christ, and receive it in faith as a satisfaction; and thus they shew us a right teousnesse imputed from without.

in the time understanding; no comforting, self-willing, or running availeth any thing: the suffering and death of Christ will nor be given to the Antichristian beast in the self-hood, but to them that go south from all Creatures, and out of the own-hood (and propriety) and wholly give up themselves into the suffering

foring and death of Jesus Christ, and die to their own will, in and with Christ, and are busied with him, and also arise with him in a new will and obedience, and hate sin; which put on Christ in his suffering, reproch and persecution, and take his crosse upon them, and sollow him under his blood banner; to them (I say) it will be given; these pur on Christ in his processe, and become in the inward spirituals man, Christs members, and the Temple of God, who dwelleth in ust

with Christs merits, unlesse hee desire wholly to put on Christ in himself; and is also no Christian, before hee hath put him on, by true repentance and conversion to him, with an absolute relignation; so that Christ espouseth himself

with him.

18. The beginning of which comes to passe in the Covenant of Baptisme, when the childe promise th and sweareth under his blood-banner, that which afterwards must follow in the deed: or, if one hath turned himself away, he must again turn himself into this conversion; and I say upon sure ground, that to many an one

one the mantle of Christ will turn to hellish sire, in that he coverth Antichnist therewith, and yet remaineth but a bedition

of Christ, and die to the Adamicall will; he must have Christian himself, and be a branch on his stell and Spirit, not according to the annual sh beatt, but according to the spiritual man.

20. For the Spirit of God possesseth not the Beast, but indeed the Temple of Christ, viz. Christs spirituall stell and blood in us: For Christ said, Whosever shall not eate the sless of the Son of man, be

bath no life in himself.

mouth proper and fix forsit, which can eate; for it will not be given to the Beafty much lesse to the Ens of the Serpent: for every spirit eateth of his mother, where-outhee is sprung; which I give to every understanding man to consider of; and here I have only signified, what a Christian ought to be, if he do but count himself a Christian.

that is baptized with the Holy Ghost in the death of Christ; who hath put on

Christ,

Christ, & liveth in Christs heavenly slesh and blood, who hath tasted Christs Supper, and hath sit wth Christ at Table; he is 2 Christian, who walketh in Christs footsteps, and killeth continually the Antighriften evill beast in flesh and blood (which still adhereth to a Christian) bindeth ic, and depriveth it of its strength, and refigneth himself patiently into the temptations which are offered unto him many hundred wayes, for his triall and purification.

23. A Christian must learn the A.B.C. backwards, and count the wildome of his Reason soolishnesse, that Christ may igaln a form in him, and hee become ca-

pable of the heavenly wisdome.

24. For the wildome of the outward world is blind, in respect of God, and seeth him noon although all liveth and moverh in God, and hee himself is through all things, land yer possesseth nothing, save that which dyeth from its own-will; that he must possesse, and hee possesseth it also willingly: for it will nothing without him, and is in the end of the creation, and also in the beginning. 25. Whereof I could further mention

and write to you, if occasion here were offered; the which I also have in my Writings largely described, and declared out of the centre and originall of all Essences; and here only signified in forma (or briefly) what a Christians condition; state and doinglis; if it should please you further to consider it, and give up your self in this processe, as I likewise hope that you are already incit.

26. But for a more brotherly recreation, I thought good to fignific it also with a short Epistle, and refresh me with you in the hope and saith which worketh and is in us, until wee be free from this cortage, and be afterwards resreshed in divine and brotherly unity and vision

prfectly together.

27. And thus much upon the defire of the D', formerly mentioned, in all sincerity and uprightnesse; and so I commend
you to the tender love of Festi Christi



DIALOGUE between an Enligtened Soul and another Soul, that was hnngring and thirsting after the Fountain of the sweet love of Jesus Christ, how the one Soul should seek comfort, and bring the other to know her self.

Set down by a Soul that loveth the children of Jesus Christ, under the crosse of Christ.

Poor Soul was departed out of Paradife, and was come into the Realm of this world, whom the devill mer with, and faid, Whither dost thou intend, thou half-blind Soul?

Soul. I will behold and over-view the creatures of the world, which the Creator hath made.

Devill. How

Devill. How wilt thou behold them, being thou knowest not what Essence and propertie they are of? thou beholds them but as a formed Image, and canst not know them (throughly).

Soul. How might I then know them

in their effence and being?

Devill. If thou didst eat of that, where. of the creatures are become good and evill, thine eyes we u'd be opened, and thou wouldst be as God himself, and know what the Creator is.

Soul. I am noble and holy, and might die in doing 10, as the Creator hath

spoken.

Devill. In no wise shalt thou die, but thine eyes shall be opened, and thou wilt be as God himself, and receive the knowledge good and evill; Besides this, thou shalt be mighty, powerfull and great, as Jam ball wis and Subtility of the creatures will be revealed unto thee.

Soul. Had I the knowledge of nature, and of the creatures. I would reign over and keep in awe the worldbustni uodi

Devill, The ground of fich knowledge lieth in thee; tuin but thy will away from God into nature and the creatures, Well All L

Enlightened, & Distressed Soul. 51

creatures, and then there will arise in thee, a lust to such a taste, whereby thou mayest ear of the tree of knowledge of good and evill, and confequently know all things.

Soul. Well, I will eat of the tree of knowledge of good and evill, that so I may rule and domineer in my own power over all things, and be a free and arbitrary Lord on earth; and then I may do

what I list, even as God himself.

Devill. I am a Prince of the world; if thou desirest to rule and Lord it on earth, thou must turn and bend thy lust towards mine Image, that thou mayest receive the craft and cunning of mine Image; And so hee set before the soul the Mercury in Vulcane, that is, the fierywheel of the Essence, in the form and s shape of a Serpent.

Soul. Look there, that is the very power of all things, how may I become thus?

Devill. Thou art also such a fiery Merfreezy, if thou breakest thy will off from God, and bringest thy desire into this art, then thy hidden ground will be manifested in thee, and then mayest thou also work likewise; but thou must eate of 5, 63110

fuch

Mail.

fuch fruit, wherein four elements, every one in it self ruleth over the other, wherein they are in strike or discord; to wit, the heat against the cold, and the cold against the heat, where all the properties of nature work feelingly, then thou wilt presently be as the fiery wheel, and tring all things under thine own power, and possesse them as thine own propertie.

Now when the soul thus broke her will off from God, and brought her define into the Valcane of Mercury, that is, into the hery wheel, there arose presently the lust to eat of the knowledge of

good and evill, and the are ir.

When this came to passe, Vulcane-die inflame (or set on fire) the fire-wheel of the substance, whereby instantly (or in the same moment) all the properties of nature awaked in the soul, and brought themselves into their own lust and defire

Pride, and to be great, mighty and power full, to bring all things under command and subjection, and to become an arbitrary Lord, and to suffer none equall; to despite humility and equality, to esteem

Enlightened, & Distressed Soul. 53

ones felf prudent, witty and subtile, and to hold all that to be foolish which suteth not with (of is not like to) this subtilty.

Secondly, there arose a lust to the define of receiving, that is, the lust of covetousness, which would draw all things to it and possesse it: for when the lust of pride, which (luft) was turned away, did airn its will from God, then the life would not trust God any further, but would take care for it self, and brought its defire to the creatures, as well into the earth as into metals and trees.

Thus the life became hungry and coverous, after it had broken it felf off from the unity, love and meeknesse of God, and did draw to it felf-the four elements and their affences and brought it felf to belliality; whence the life became obscured, dark, row and grim, and the heavenly vertues and colours were extinguished.

Thirdly, there awaked (and arose) in the fiery life, a thorny (or prickly) Lust, to wit, Envie, being an hellish poison, a tor-ment of all Devils, whereby the life became an enemy of God, and of all creatures. This Envieraged furiously in the defire of coveroushelfe, as a poylon in the Backer

od es

Hesh:

shelh: What covetousnesse could not draw to it self, that Envie would murther; whereby the noble Love of this sould was extinguished and abolished.

Fourthly, there awaked in this fiery life a torment like fire, viz. Anger, which would murther, kill and destroy all that wen would not become subject unto this pride. Thus the ground and foundation of hell (weh is called the Anger of God) was wholly manifested in this foul; whereby thee loft the Paradife of God, and the Kingdome of Heavens cand became a worm, like unto the herry derpents which the Devill set before het in his Image; and the began in a bestiell manner to rule on earth, and did all things according to the will of the Devill, sliving in metere pride, covetoumelle, envie and anges and having no more any true love towards God, but in Read thereof there was rilen a falle and bestiall love of filthy Leachery, wantonnesse and vanity, and there was no purenelle more in the heart: For the had left Baradise, and taken the earth in possession; her mind stood but for science, subtilty, profoundness and multitude of naturall things; no righteoulnesse

ousnesse nor vertue remained inchen whatfoever falshood (and wrong) flice committed, it she covered cunningly and subtilly under the cloak of this power,

and called it right (and good).

When this thus paffed on, the Devill approached unto her, and brought her from one vice into another; for hee had taken her captive in his effence, and therein didset before her joy and pleasure, and said to her: Behold, now art thou powerfull, mighty and noble; endeavour to be yet greater, richer, and more powerfull; use thy knowledge, wit and subtilty; to that every man may feare thee, whereby thou mayest be respected, and get a great name in the world. The foul did as the Devill counselled her, and yet! knew him not that he was the Devill, but thought it to be her own knowledge, with and understanding, and her self to do well and right therein and in 90 you sid

When the thus went on (in this courses of life) our deare and loving Lord Jefus Christ met her at a time with the love and wrath of God, who was come into this world to destroy and annihilace the workes of the Devill, and to execute 170Ham loon

udgement upon all ungodly works, and hee spake powerfully into the soul with his passion and death, and opened to her the way to his grace, and shone apon her with his mercy, and called her reckeriz, that the should turn and repeat, and then hee would again deliver er from such Vizard, and bring her gain into Paradife.

Now, when this was come to passe, wir that the spark of divine light was. manifested in her, then shee beheld her felf with her works and will, and saw that the was in hell, in the wrath of God, and peregived that the was a Larva or Wizand and monster before God and the hingdome of heaven: Whereat the was so frighted chargreatest anguish awaked in her, for the judgement of God was manifested in her. When this came to passe our Lord Jesus Christ spake with his voyce of grace into her; Repent and leave vanity, and show their accoin temp grace and loving prestures (mil)

Hereupon the foul went in her Vizard, with the defiled coat of vanity before. Gods and fued for grace, and that God recould pardon her fine, and Arongly -agbr

periwaded

profitation of sure facisfaction and profitation of sure bond felies. Christ: Burnho evilt properties of the Serpent being formed in the syderall spirit, would not let the will of the soul come before God; but mixed and brought in their blanks and defires therewith; for they would not die unto their bwn lusts, nor leave and for ske the world; for they were of the world, and feared also the shape of the world; if they should for such their world; if they should so the such the such their world; if they should so the such the such their world; if they should so the such the s

But the poore soul turned her countenance to God, and desired grace from God, viz. that God would give her his love.

The Devill seeing this, viz. that the soul prayed to God, and would enter into repentance, her went to the soul, and brought the earthly properties into her prayers, and distanced the good senses, which presed and thrusted forwards to God, and die wthem back again to earthly things, that they might have no accesse unto God.

The will of the foul lighed after God, but the out-going (or proceeding) senses which should throng and penetrate into

into God, were feattered and diffracted, and could not reach the power of God. At this the poor foul was yet more affrighted and altonished; seeing that the could not bring her delires into God; and thee began to pray more fervently, but the Devill with his defire took hold of the Mercuriall kindled fire wheel of life, and stirred up the evill properties, in so much, that the false inclinations arose, and went into that, in which they afore had taken pleasure But the poore tout surne adgilab bas

The poor soul would sain with her will go forwards to God, and therefore used all her endeavours; but all her thoughts fled away from God to earthly things, and would not go to God.

The foul fighed and made means to God, but it was unto her, as if the were quite and clean (forsaken and) cast away from before the face of God, and thee could not reach to so much as one look of grace, but stood in meer anguish, and besides in great feare and terror, and thought every moment, that the wrath and severe judgement of God would be manifested in her, and the Devill to take hold

hold of her; and thereupon the fellinto so great a heavinesse and sorrows that the became weary of all joy and pleasure of temporall things, wherein she before had takendelight. boying incl. and nodW

The earthly naturall will defired in deed the same (things) but the soul wouldowillingly leave them, and defined to die unto all temporali lust and joy, and fighed only for her native countrey whence three was originally forung, but spundibet self to be far from thence; and besides, altogether destitute and in great distresse, and knew not what to do, but resolved to enter into her self, and yet further to flir up her self, and to pray more fervently; but the Devill ces Afted Her, and held her, so that thee could not bring her self into any greater fervency, or repentance. The Devill Rimed up the earthly lust in the heaft & that the inclinations kept and retained Rill their falle naturall night, and strugled against the will and defire of the soul; for they would not die unto their own will and light, but still retain and maintain their temporall pleafures; and thus they kept the poor

poon foul captive in their falle idelical that thee could not thin up henicht, how fervently foever thee fighed and longed for the grace of God.

for the grace of Gode again liaroom. When the foul prayed and thborgad called, then the huft of the flesh swallowed up into it self the beams (and le jaculations) which went forth from the Couli and brought them into carthly thoughts and away from God, that the foule should not partake of divide Arength. Thenche foul belield herbfetf. as if thee were fortaken of God, and know not that God did thus draw her, and was so nigh her. The Devillalso went to her in the fiery Mercury, or the fire-wheel of the life, and mixed his defire with the earrhly luft of the flesh, and mocked the poor soul, and said in the

prayest thou? Dost thou think that God heareth thee, and eareth for thee? Behold, and observe thy thoughts, they are all wicked; thou hast no faith, (and be-

earthly thoughts to her: Wherefore

liefe) in God, how should hee then hear thee? He lieareth thee not a leave off, it

is nonyer good and convenient, whou will ague francisk; wherefore wasch

peor

thou

thou thy felf & Behald, I pray, the motids how it liveth jovially sixwill for albehar be saved: hath not Christ payed (a rank some) and satisfied for all men? Thou needestings but ta comfort thy felf theren with, viz. that it is done, and then thou shale be saved; thou canfinot attain to the divine feelingnesse in this world; leave off therefore, and take care for thy body, and minde the temporall glory. What dost thou imagine will become of thee, if thou dost turn to bello melanchon ly and foolish? thou wilt be every bodies foole, and spend thy dayes in meere here vinesse, wherewith neither God not nature is pleased. Behold, I pray, the beautifull frame of the world, wherein God! hath created thee, and made thee a Lord over all creatures to rule them; gather thou aforehand temporall goods, that thou mayest not stand in need of the world; and when thine old age and end approacheth, then prepare thy felf for sepentanec; Godwill fave thee nevertheleffe, and receive thee into the heavenly Mansions; it needethnot such great and heavie doings, moanings and fitting of thy felf up, as thou now doft. In fuch and:

and the like thoughts the foul was enmared by the Devill, into the lust of the stesh and earthly will; and, as it were, bound and tied in great chains, and knew not what to do, but cast her minde back again into the world and its pleasure, yet felt in her self an hunger after the divine grace, and would fainer alwayes enter into repentance, and come in favour with God: for the hand of God had conched her, and bruised her; wherefore thee could reft no where, but fighed alwayes in her felf, craving pardon for fins past, and would fain be rid of them; yet for all this, thee could not truly repent, much lesse know her fins; yet nevertheleffe the was in thich an hunger and longing defire after contrition and repentance.

Now, the being thus heavie & mournfall, and finding no counfell nor rest, the
thought how thee might finde a place
where the could truly repent, and be rid
of the hindrances (or obstacles) of the
world and its businesse, and by which
means the could find favour by God: the
purposed therefore to betake her self to
some solitary place, where the might be
free

Enlightened, & Distressed Soul. 63

free from worldly businesses; and shee choughtin being good and bountifull to the poor, that God would be mercifult unto her; and fought out all kinde of ways to her rest, how she might get into favour and grace again with God; but all this would not yet take effect; for all her earthly businesses followed her in the luft of the flesh, and theiwas now as well as then caught in the Bevils net, and could not attain to rest; and though at one winte thee was weary with earthly things, grit ail another time thee waites sad again and heavie; for sheetseloche wrath of God stirred up in her, and knew not how it dame to passe, and how it was with her eigheat languish and teniation often affaited her ; fo that the rould not be comforted, and thee was fick for very anguish. So powerfully the beam of contusion (for bruising) moved her, whereby the grace at the first had laid hold on her, and the knew not that Christ Good in her hell, in the wrath and severe justice of God, and fought with Satan and the erroneous spirit in the soul and body; she understood not that such hunger and desire of repentance came from Christ

Christ himself, that she in that manner was drawn; sheet disewised knew mot what she yet wanted that she could not attain to the divine feelingnesse; sheet knew not that shee was monstrous and bare the shape and form of a Serpent, whetniathe Devillhad such power and accesse to then, and wherein he also had consounded adwher good sesses (motives) and brought them away from God; whereof Christ speaketh; saying: The Devill catcheth away the worthour of their hearts, lest they believing might be said that a sive bas mage has

by the Providence of God, a foul Enlightened of God and regenerate,
met once this poor afflicted and diffredfed food, and faid: How is it with thee,
thou diffrested foul, that thou are so unquiet and in such a heavinesse?

The distressed soul said: The Creator hath hid his face from mee, so that I cannot attain to his rest, therefore I am sad, and know not what to do, to get into favour with him again: For great rocks and elists lying in the way, do hinder mee from his favour, that I can-

not have any accesse unto him, how much so ever I endeavour; yet I am still kept back, that I cannot partake of his strength, though I long for him with sighing and

waiting.

The enlightened soul said to her: Thou bearest upon thee a Vizard of the devilla which is like the Serpent, and therewith thouart covered (and masked) and there in the Devill hath accesse unto thee, as to his own peculiar property, and thereby hee hindreth thy will from pressing for wards to Gods elfe if it could be that thy will might prese forward to Got it would be anointed with the highest strength of God in the resurrection of our Lord Jesus Christ, then would this unction break this monfter which is in thee, into pieces, and thy former Paral dise-shape would be uncovered (ordiscol vered) in thee, and then the Deville would lose his strength and power which he hath over thee, and thou wouldest be an Angel again; and for as much as hee doth envie thee this (happinesse) he keepeth thee captive in his desire, in the lust of the flesh; and if thou be not delivered from it, thou wilt be separated from God,

God, and never enter into our company. At this speech the poor distressed soul was so terrified, that she could not speak one word more, perceiving that she bare by her the shape and image of the Serpent, which separated her from God, and that the Devill was so nigh her therein, and mixed with her will the falle thoughts, that he also prevailed to much against her, that she was so nigh damnation, and stuck fast in the depth of hell, and was captive in the wrath of God: wherby the came to far, that the began to despise of the grace of God. But the power of the bruifing preserved her, that the despaired not; and thus she wrastled between hope and doubt: what hope did build, doubt threw down again; and thus she lived in meere unquietnesse; so that lastly, the world, with allits glory, became loathsome unto her, and shee would no more enjoy the pleasures of this world; yet for all this the could not come to the reft. late: risual poA us

At a certain time the enlightened soul came again to her, and finding her in such a mighty trouble, anguish and grief of the mind, said to her: What dost thou

603

do? Wilt thou burst and break thy self in thine anguish and grief? Why tormentest thou thy self in thine own power and will, being but a worm, and seeing that thy torment therby increaseth more and more? yea, though thou wouldest fink thy self down to the bottome of the Sea, or couldest flie to the day-break, and lift thy self up above the stars, yet for all that thou wouldest not be let loose; for the more thou cormencest thy self, the more troublesome thy nature will be, and for all that canst not come to rest: for thy power is quite lost, like as a drie Cole, or Cole-woort, cannot wax green again by its own power, nor yet moysture, so that it may rejoyce again with the trees; So thou likewise canst not with thine own power and Arength, reach unto the place of God, and change thy felf into thy former Angelicall shape, for thou art grown out of (or alienated from) the life of God, as a Cole, or Cole-woort, that is withered and deprived of its lap and firength, and -arrebut andry pinching hunger ofthy which are directly the one against the God, other, other, or contrary one to another, and

can never agree.

Diffressed soul. What will you then wish mee to do, that I may wax green again, and recover my first life which I had, wherein I was at rest, before I be-

came an Image?

Enlightened soul. Thou shalt do nothing at all, saving to forsake thine own will, to wit, thine I-hood and self-hood, whereby all thine evill properties will grow weak and fainting, and ready to die, then wilt thou sink again with thy will into that, whence thou in the beginning art fprung: For thou liest now captive (or imprisoned) in the creatures: therefore, if thy will for saketh them, then the creatures will die wish their evill inclinations in thee, which now for the present do stay and hinder thee, that thou canst not come to God; and if thou dost this, thy God will meet thee with his infinite love, which he hath manifested in Christ Jesus, in the manchood; and it ewimpart with theefsp, rigour, and life, that thou mayelf wax greensgain, and rejoyce in the living God. Thus thou shalt also recover the larage of God,

God, and be freed and delivered from this serpentine Vizard, whereby thou shalt become a fellow of our Angelicall company, and my brother.

The Poor soil. How shall I forsake my will, that the creatures which lodge therein, may die, seeing I live in the

world, and have need of the world?

Enlightened soul. Now hast thou tempotall honour and goods, belides the pleasure of the flesh, for thy possession thou thinkest light, and carest not what thou dost therein, or how thou drawest it unto thee; and though thou seeft the poor suffer, who is thy brother, yet thou helpelt him not, but bindeft thy yoke upon him, and tormentest him in drawing his works and labour to thee, and thou rejoycest therein: Besides, thou art therein insolent and proud, and exaltest thy Celfagainst him, and makest fittle account of him in respect of thy lest: Then cometh the poor, and figheth towards God, being deprived of his labour, and forced to live in milery by three; thus he with his fighings, taileth up the wrath of God in thee, which maketh thy flame and unquiemelle greater and greate; and even

eventhese arethy creatures which thou lovelt, and for their sake thou hast broken thy self off from God, and brought thy love into them. Thus they (viz. the executures) live in thee, and thou nourishest them in thy defire and continuall receiving; for they live in (and by) thy receiving, thou bringing the lust of thy life into them, and they are but unclean, filthy exill beafts, which have Imaged or formed themselves in thy receiving in thy lust with thee; and that same I. mage is a Beast with four eyallanc inations: The first is Pride. The lecond Covetonshelle. The third Envio The All Augus. And in these tour properties is position the Fundament (or foundation) of Hell at thou carried by thee, and it is impeinted and engraven in thee, and thou art alsogether taken captive therewith. For thele proporties live in thing own life, and thereby thousand it hard sed in from God, and thou can't not come to God, unlesse thou forsakest these evill screachat that such creatures might die, and that thou, notwithfanding mightest live in the world by them. I tell thee, that there but one way to it, which is narrow and strait, and it will be very troub!esome and irksome for thee to walk on it in the beginning, but afterwards thou wilt walk on it joyfully. Thou must consider, that thou in such a manner of worldly life, walkest in the Anger of God, and in the Fundament of Hell, and that it is not thy true native Countrey; and that a Christian shall, and must live and walk in Christ, and truly follow Christ; and that hee cannot otherwise be a Christian, unlesse the Spirit and power of Christ liveth in him, fo that he become wholly subject to it. Now the Kingdome of Christ is not of this world, but in heaven, therefore thou must alwayes be in a continua'l afcension towards heaven, if thou wilt follow Christ, though according to the body, thou must dwell by the creatures and use them. The narrow Way to this perpetuail ascersion to heaven and imitation of Chriff, i this? The a must despair of all thine own power and strength; for in, or with thin, own power

thou canst not reach to the gates of God, and firmly perswade thy self of the mercy of God, and of the suffering and death of our Lord Jesus Christ, and sink down therein with thy whole reason and senses, desiring alwayes to persevere therein, and to die from thy creatures therein. Besides, thou must endeavour to turn away thy lust and mind from all falle receiving, and not suffer thy self to be kept back by temporall honour and goods. Thou must also put away all that which is unright, and may hinder thee from this purpose; thy will must be wholly sincere, and have such an earnest purpose, that thou wilt never enter again into thy falle creatures, but in the very same instant to leave them, and to separate thy minde from them: Likewise, that thou in the same moment wilt enter into the fincere way of truth and righteousnesse, and follow the Doctrine of Christ; and as thou now thinkelt to forfake thine enemies of thine own nature; so must thouthy self likewise forgive all externall enemies and meet them with thy love, that there may be no creature at all which may take hold of thy will and stay thee;

theer out that It becom required) would willingly and freely fortake all thy temporal honous and goods for Christstake, and take care g which is earthly, nor love it. our to sieen thy felt in thy state and degree and in temporall hopour, and good but for a servant of God and of thy fellow-Christians, as a steward of God in thine office: The proud looks of felf-love must be broken and bambled. that creatures may not abide therein which reduce the lenles to Images. Thou must besides this, sirmly perswade thy felf, that thou shalt surely partake of the promiled grace in the merit of Jelus Christ; namely of his out-flowing love, which shall deliver, thee from thy creatures, and enlighten thy will, and kindle it with the flame of love, whereby thou shalt be victorious against the Devill; not as if thou couldelt or wouldest do any thing, but only to take hold of the palsion, and resurrection of Jesus Christ, as of thy peculiar possession, and therby assault and break in pieces the kingdome of the devill in thee, and morrifie thy creatures; and

and thou male have factor a throote, was to except her thick very hour, and never my more to depart from chance, but willingly to submit thy self to God in all thy doings & endeavours, that he may work and do with thee as he filteth in a pleaseth.

Now, if the will and purpose be so prepared, then it hash broke through its own creatures, & standeth sincere before God, clothed in the merits of Jesus Christ. Now it may freely go to the Father with the produgall Son, and fall down before his face, and power forth its confession before him, and put all its strength in this (divine) working, and confesse its sins and inobetience; as also its surning away from God, not with meere words, but with all its strength, which is but such a purpose, for the soul her self hath no strength not power.

When thou are thus prepared, and that thy evernall Father stall see thy coming, that thou returnest to him in such a repentance and humility, then will hee speak unto thee, and sa : Bebold, this is my Son, whom I had lost, bee mas dead, and is become alive again; and hee will meet thee with the grace and love of Jesus

Jeins Christs and ambrace thee with the beam of tome, and kiffe thee with his Spirit and Apength. Then Male thou receive Arength to power out thy confession before him, and to pray powerfully; and here is the right place, where thou in such a devine look or countenance) mais wralle: If thou dokbar fland firm bere, and Shrinkest nor back, thou shalt see and feel great wonders: For thou shalt feel in thee, how Christ will, and shall affiult. Half inother, and break thy beafts in pieces, how bar a fedition, rumule, and misery will arise in thee, and how thine unknown fins will now right awake, and labour to separate thee from God, and keep thee back; and toon halt plainly and truly finds and feel, how death and life fight one against another: Thou shalt also finde what Heaven and Hell is; at all which be not moved, but Rand firm and thrink not; then will at last, all thy eyill creatures grow faint and weak, and ready to die : Then shall thy will wan stronger, and be able to subdue and keep under the evill inclinations; and thus thy will and minde shall every day ascend bunto heaven, and thy creatures daily die; bitterly and

76 A Dialogue between en

and shouthal e geralrogether a new minds and beginwoode a novementes and be changed again and the image of God, and be rid of the Vizard or Thape of the bealtly nature; and thus thou resurbelt again to reflyandafiallt be dalivered from Athis anguishen Withenplanplan son sin kiegan so practife tuebre courfe and exercise, and took on her fuch edruefineffe, thee concived presently to get the victory, but the gate bi heaven was thur against her hendwn Arengsh and power, as it thee swere lefo and for lake mof Bod, and three received hor so much as the look of grace: Then the thoughtanher felf, thou bhast mot smoorely submitted thy self sio God; defrenothing of God; but only belief the first formed by for the best of may kill thindsevil incligations find but down into him withdut the limits of hesture and creatures submicety self unto which that hed may do; with white what ohec steill and pleaseth; goruttom art not xwealthy todo akinoochim, akindsheteaponther took a refolution to fink down and delake her civentiall pland when thee hdid dos the greatest repairunce for her Shayfell uponsher, and thee bewailed bitterly DA and

bitterly her ugly shape, and that the crea-tures dwelled in her; and for all this she could not speak one werd before God, by reach of her contricion, fave only that the in this repentance confidered the bitter passion and death of Jesus Christ, viz. what great anguish and torment hee had suffered for her sake, that hee might deliverherout of such anguish, and change her into the Image of God, therein thee funk down wholly, and began only to complain of her ignorance and negligence, that the had not thanked him for it, and never considered such a great love, and so idly spent her time, and not observed how shee might have partaked of the same grace, but mean-while had formed in her self the figure of earthly things, with the vain pleasure of this world; whence shee had gotten such beastly inclinations, and now lieth captive in great mifery, and for very thane dareth not lift up her eyes before God, who hideth the face of his strength from her, and will not so much as look upon her. Now when the stood (was) in such a fighing and crying, the was drawn into the depth or pit of horror, as if she stood

D 4

at the gates of hel and Gould so perish: It was with hat, as if thee were turned francisk, and wholly forfiken, whereby Chealfo forgat all her doings, as if thee should now wholly yeeld and submit her lelf to death, and cease to be a creature any more; in so much that she also submitted her self to death, and yet shee would not die and perish, save in the death of her Redcemer Jesus Christ, who had suffered such torments for her lake, and had dyed for her: But thee began in such perishing to sigh, and pray very earnefly in her felf to the mercy of God, and to fink down into the most pure and meere mercy of God. When this was done then appeared unto her the amiable countenance of the love of God, and pierced through her as a great light; whereby thee grew exceeding joyfull, and began to pray rightly, and to thank the most High for this grace, and to rejoyce exceedingly, that the was delivered from the death, and from the anguish of hell, and thus the tasted of the sweetnesse of God, and of his promised truth: and in that very instant all evill spirits, web afore afflicted her, and kept her back from

Enlightened & Diftressed Soul, 79

from the face of God, were longed to depart from lien, and the wedding of the Lamb was kept and folemnized and the disponsation of the noble Suphia with the foul, and the Seabring of Christs victory was printed into her effence, and thee was received again for a child and heir of God.

Now, when this came to passe, the soul became very joyfull, and began to worke in this powers and to praise the wonders, of God, and thought henceforth alwayes to walk therein (viz.) in such power, strength, and joy: But the was from; without (or outwardly.) affaulted by the shame and ignoming of the world, and within by great temptation; in fo much, that the began to doubt, whether her ground was of God or no. and whether thre ruly and reallyhad parriked of the geace of God or no, for the Accuser went o her, and would nallification way, make it doubtfull, and faid to her, It is not of God it hath been but thine imarination; the divine light likewise wenebick in her, and she nebue in the inward ground, as a fire raked and covered in ashes; so that the reason beheld D 5

held is self as foolille and for laken, and lenew not what there had happed unto her, whether it were true and so indeed, that thee had tafted of the divine gracious light: and yet thee could not leave of from it; for the love burning as a fire iwas fown in her, whereby a great hunger and thirst after divine sweetnesse arose in her; and thee began now first right to pray, and to humble her self before God, and to try her evillimelinations in her choughts, and to reject them, whereby the will of the reason was broke, and the evill inbred inclinations were killed and defiroyed more and more; and hereby violence was done to the body, and the feltinto a toponind, as if it were an infirmity or disease, though it was no narurall infirmity, but only a melancholy of the earthly nature of the body, because its false lust was broken Now when the earthly reason sound ber self thus left, and the poor soul saw that the externally was derided and despised of the world, being thee would now no. more walk in the ungodly way; and that thee also inwardly was affaulted by the Accuser, who also mocked her, and

and alwayes (continually) propounded unto her the beauty, riches and glory of the world, and contrariwise esteemed he to be soolish: Shee thought (with her self) O Eternall God! What shall I now do, that I may come to the rest?

In this confideration the Enlightened soul met with her sgain; saying: How is it with thee, my brother, being thou art so heavie and sad?

Distressed sou. I have followed thy counsell, and thereby attained a look of divine sweetnesse; but it is departed again from me, and now I amfortaken, and grievously tempted outwardly by the World; for all my good friends for sake mee, and I am also within assailed with anguish and doubt, and know not what I shall do.

ry well; for now walketh our beloved Lord Jesus Christ his pilgrimage with and in thee on earth, as her back done in this world, where he was alwayes contradicted, and had nothing of his own? Now bearest thou his Mark and Ensign, do not wonder at it, nor be amazed, for thus it must be, that thou mayest be tried!

tried and purified; for in such an anguish and heavinesse, thou shalt have cause to pray often, and to bunger ofter redemption and deliverance, and in such an hungerand thirs, thou drawest the grace unto thee from within, and from without : For thou must from above and from benearb, grow again to the Image of God; Like as a young tree is moved by the wind, and must stand in heat and cold, drawing from above and from beneath Arength unto its by such motion; and must passe through many a tempest and danger before it cometh to he a tree to bring forth fruit: For in such a motion the vertue of the Sun cometh to be movable in it, whereby the wild properties of the tree are pierced Brinkured with the vertue of the Sun, whereby they grow: Now is the time wherein thou must shew thy self a valiant souldier in the Spirit of Christ, and self co-operase and work with. For now the eternall Father begetteth his Son in thee by the power of his fire, who turneth his fire into a flame of love; so that out of fire and light there cometh to be tur one essence and being, which is the

true Temple of God: Now shalt thou wax green upon the Vine of Christ in the Vineyard of Christ, and bring forth fruit with doctrine and life, and thew forth thy love fruitfully, as a good tree: For thus must the Paradise wax green again in thy felf through the wrath of God, and the hell in thee be turned to heaven. Therefore be not amazed nor grieved at the temprations of the Devill; for now heefighteth for his kingdome which he hath had in thee; which lofing hee must be confounded and depart from thee; therfore he covereth thee from without with the shime & ignominy of the world, that his own thame may not be known, and that thou mavest be hidden to the world; for thou standest (or art) with thy new-birth in heaven in divine harmony: Be therefore patient, and wait, upon the Lord; whatfoever then shall befall thee, take it from the Lords hand for thy bettering (or belt:) and thus the enlightened foul departed from her.

This Distressed soul began now also her course under the patience of Christ, and entred into the hope in divine confidence, and became from day to day mightier and stronger, and her evilling

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This Distressed soul began now also her course under the patience of Christ, and entred into the hope in divine considence, and became from day to day mightier and stronger, and her evilling

clinations died more and more, untill thee was for in great reign of grace, and the gates of heavenly revelation were opened unto her, and the kingdome of heaven was manifested in her.

Thus the in faith returned to rest and quiemelle, and became a child again; whereunto God help us all, Amen.

se develor and losing a color de des wound: His O do to a cars our genichtet his kingd me which he hard had in thee; which loting hee must section trade depart from thee; quodriw mr. f. seri riverevon do do blrow of to vaimons is on another ci st his oven the me may not be known and that thou ma th behidden to the world; for tirou standes (or a t) with and new hirth in howen in divine harmont: Be the elect carient and watt Estrond Tysi today ; bud sit, speu School, rake it from the Li ds hand the bettering (or seit:) a d has the

and march to the bout of the ole vion, or all will to the sing. fier court under ere prisence of Christs and extend it to the hop in with come Rience, and reame time day on day



MANGETS TO BELLE TO

A.DIALOGUE Between

Lancher & Lovewell.

Enticheris . 1.98 O ay S. s. s

Owis it Neighbour Lovewell, that you are travelling upon this Lords day.

Lander. Busibe not so ignorant, as to question whether this be the Lords true Subbath, yea or no.

Louisel. I am not so ignorant as to dispute, seeing it is Gods forbidding, I Tim. I.

I Tim. 1. and I as yet weak; and have great need of day or light. The Lord vouchsate strength to me, that mine eyes be able to behold the same in his cleernesse when it cometh: For Christ and all his Prophets and Apolles speak wonderfully and fearfully of that same day or light, Pft. 110. I/a. 13. Eccles. 11. Jerem. 31. & 33. Ezek. 37. Dan. 12. Hof. 6. & 13. Amos 8. & Q. Ovad. I. Fonab 2. Mic. 4. & 7. Nab. 3. Hib. 1. 2. Zeph. C ap. 1, 2, 3, Heg. 1. & 2. Zach. 14 Mil. 4. Matth. 24 Luke 17. 7016.17. verf. 8 Alls 17. v. 31. Rom 14. 1 (or. 4. Gal. 6 Ephef. 4. Phil. 3. Col. 3: 1 Thef. 4. 2 Thef. 2. Hebr. 9. werf. 18. Day of Light, but it is inch fordsplay; But BERRY THE Places of Seripeutes is is not conly ran hard things to bell unlightened mento conceive of this great Day without danger underrings but al-So how few th APTBELLBI TO BEHOLD the glory of the Tame light? Bue we're thall come as contrary to the imaginarion of the world, the second time, as at the first time to the Pharsfees; and who matthe. Laneb. To tee thine ignorance it is not

with hear, and the world be burnt up.

Lowerel. I seare to dispute; seeing the Wiseman, the Seribe, and Dusputer have lost themselves, I Cor. I, yet I say thus much, that it would be hearts ease and quiet rest to mee, for to see mine elements so melted with the hear of Gods wrath upon my sin; that I might see mine old heaven and mine old earth burnt up, and the new heaven and the new earth come in, wherein dwelleth rightconsnesses.

Lan. This is a Paradon, and I aloudmire thine ignorance, therfore get knowledge; for wee reade much in Salmon, what an excellent thing is knowledge.

Leven. I remember something written of the danger of knowledge; for it was Adams poyfoned bit, whereby we are all undone: And as the Scripture saith, Knowledge puffeth up, 1 Cor. 8. But if you had pointed me to that wisdome which Solomon so highly praiseth, I should have said with the Prophet, O my soul, swallow up wisdome, and devour understanding.

Lanch. To see the simplemesse of this sellow;

: fellow y can any man-understand that which heelenobrech not done, and there

mi Lavews Spiromentitle, I pray you; I have heither Lugick nor Rhetorick, not yet any heart po dispute; but I had rather besimple then subtile, or crafty: Butchus dexpressemy self: Lknow a Bhefant by who high of the eye, buil mever aterof a Phefant of The argament is plain, I know not a Phelant; and to know much in way of speaking, by the letter, and not in the effence which the letter pointeth unto, is no wisdome, but als unprofitable knowledge.

A man knoweth his wife when he first contracteth her; but if he know her no otherwise but by the contraction, he nevershall know fruitfulnesse by her.

And to know Christ by his incarnation, by his quickning, his birth, his circumcision, his baptisme, his miracles, his docttine, his persecution, his death, refurrection and afcention, is such a literall knowledge of Christ, as that Whores and Rogues have the same, whole part is in the Lake.

Therefore tell mee, I pray, what is that knowledge that youlet meeupon? fellow a

Lanch.

3 Tunb? Wood must apply Chist and this horits by faithment lay 200 Chine, Thou arding savious of the live years b diswers. From thethe dequainted with your Larine phrales, but to apply, as I rake it, is to joyn to, or to bring one -thoughtowardther. And alas! how shall -I bringer apply Challe to med ! Reing there is such a gulf between Abraham and the rich man, then mult needs be and is, as great a gulf between Christ and I, whiles I am in my sins. And for his medite, which you speak of, what is, his deleres ditis was nend le vias confectated through afflictions, hee falfilled the will (Pak 40.) of his Pacher, and fee himself in the place of his metit, of defervilled Which way then shall Tapply the descriping by Chim, Reing that the Scriptures do so manifestly declare, that everyman shall be rewarded according to his works ? Rom. 1.6. Chris hath his descring, and I thall have mino; and I have not the power to apply, nor yet the right to his delervings, but I confelfe my self debter and bound to obey his countill, the word of grace, which isto chainsetheold Adam man, the body

out the old layen, it for a and that every evill affection be growinged, not or and that every evill affection be growinged, not or and cleanfed, and all our droffe burnt out, 1/4.1. wee that not be is swoln up with our poyloned imaginary, knowledge, I Could Then may me have bold-notic in the judgement, I folm 4: 170 to appear before our God, for hee fisheth for men, and not for swelling pulloned Toadson and not for swelling pulloned

So then will Christ apply his antidore to all luch; for even so dots. Christ apply his mercy of grace, and grace calleth for more grace; John 1, 16. And those that take pleasure in the leaven of the old man; or in an out-fide helinesse, stains on the old nest, shall receive according to the is works; and those that labour in the Lord, and run not one without him by the spirit of giddinesse, their saith shall be made perfect. James 2, 22, other applying I know none; and even

Lanch. Friend, I tell thee plain, thou knowest not the Scriptures; look in Tim, 1. & 1. v. 15 there is seen; that Christ came to save sinuers, and the chief of sinuers.

Leven.

Lover. Yea, that is true; but who see those chief of inners, but those which our Lord commandeth: Go thy way, and fin no more?

Lan. That is meant, shee should play the whore no more, and not that shee

should be without fin.

Lovewel. I demand, Is not all sinne whoredom? It you go that way to work: I tell you, that fin is the great. Whore of the world; as you may reade, Rev. 1 3. and 17, chap, which committen whoredome with all kings and all nations of people, high and low, rich and poor, what nation or language to ever; thee can speak, their language; thee Lith in English, Who to is simple, let him come him that is destitute of hither; and to understanding of wildome, shee taith: Stoln waters are Iweet, and the bread of deceit is pleasant; and yet the people know not that they are in the death and hell Prov 9. And in another language, her babes Corpus: and in another, her Ren-dezwous: and in another, her Roeping the can speak to the Indian and his lbaggamore, and to every nation in .!! the world, in their own native tongue, Rev. Rea. 17. 15. except only the language of the right and true Jews, to whom the Lord is returned in a pure language, who serve the Lord in the unity of soul, as the Prophet speaketh, Zephan 3. The right whote will seem to deal with the letter of this language, but cannot pronounce it without clipping, Judg. 12. v. 6. and some sentences are to her satyrs, as the Unicorns horn to the Spider; but rightly can speak not a word.

Lan. I improse thou art one of those fasticiaries, which do affirm, that men may be wholly regenerate, as to live without hin, which such an whole re-

generation I do denv.

Liven. We see that all man-kind that partake of life to live, are wholly born and is the Lores work shorter and imperfecter in the ipinitial (4700%). I then

in the naturall and figurative

Lineb. I tell thee this is the true birth, faith is counted for righteoninesse, as the Scripinies shew. Rom. 4. v. 22, and that is an imputative righteoninesse, as faith the Plaim. 35. Bieffed is the man, to whom the Lord imputeth no sin, and whose fin is covered.

Love-wel.

Love-met. It is well seen with what ease you would injoy heaven; which if I should suffer my self to joyn with self, I should be as glad to have it with ease, as you: But, many are called, and few chorsen, Matth. 20. ought not you to have read thus, viz. Blessed is the man, unto whom the Lord imputeth no sin, and in whose spirit is no guile?

And the elder brother was commanded to go and work in the Vineyard, Matth. 21. it had been very like, that if hee had bid him go and take his case,

hee would had heaven with case.

And for the covering of sin, there is a great difference between the understanding of self-wise people (where faction alwayes is offering service) and the minde of God: dangerous spirits will have it thus; the garmens of righteous-nesse must be put on upon guile and unrighteousnesse, and men so to keep sin down with an holy shew. But the mind of God is, that men should work out their guile; and even so to sollow our Lord to the death of sin, (Rom. 6: v. 2:) and to kill the old man, or our unrighteousnesse; and when the sin is dead, to cover

cover it, that is, to bury it; as all dangerous Rinking infectious things ought to
be well covered; that is, well buried, viz.
sodeep, that the infectious stink rise up
no more. To this agreeth this Scripture,
Heb. 12.15. Let no roos of bitternesse spring
up to trouble you, lest not only your selves, but
many be defiled What can be here meant,
but the buriall of the stinking sin?

Lanch, I pray, do not the Scriptures affirm, Gen. 6. that all the imagination

of mens heart is continually evill?

Lovewel. Yes, 'tis to said of the old world then; yet then was there a man of the new world, even Noab, which is just field by the Scriptures to be the heir of tighteousieste, Heb. 11.

Land. And fince, in the 14. P. salme,

There is none that dotb good, no not one.

Love wee may see, that the Lord distinguisheth this godly people from the ungodly self-wise or factious, or licencious ones; but most plentifully in the Psalms; and in the first Psalme: The Lord knowed the may of the rightenus but the may of the rightenus but the may of the wagodly bull perish, and of that fort there is not one that doth good, no not one.

Linch: And what fay you to this?

Prov. 20. Who can fay, I have made
my heart clean, I am clean from sin?

Low. He that will so say, it were the way abundantly to strengthen and let in sin: for there is no man but hath, or hath had sin: and hee that hath any what, it is of grace, and hath not done it himself.

Lan. In Eccles.7. There is no man just in the earth that doth good, and sinneth

7:01.

Lov. Mark the Scriptures; As is the earthly, such are they that are earthly, 1 Cor. 15. and such as is the beavenly, fush are also they that are beavenly: and in 1/a. 26. The way of the just is righteousne sp. Thou wilt make equall the way of the just land he that heareth Gods Word and doth it not, is of that fort you speak of in those Scriptures, which are in the sandy earth, whose house shall have a ru-full fall, Mst. 6. and that other sort are they that boild on the firm rock, Muth. 6. which never can be moved. And blessed are the pure in beart, for they Shall see God, Mat. 5. So it is plain to be seen, that hitherto you have not well marked the Scriptures, how they di-Ninguila

senerate, the godly from the ungodly. But such as do speak of the ungodly, you make the state of all, good and bad: and such as make a glimmering shew, with pracing of the Scriptures, these are the regenerated men, which brag of faith, whilest they have no more nor other faith, then have whores and knaves; and brag of freedome in Christ, whereas they never came so neer him, as to see his form, and are strongly held in the slavish captivity of sin, with unpurged hearts.

Such are they, and such unclean are their nursing fathers that begat them, judging all men and women to be foul

spirits as themselves.

Lan. Doth not the Scriptures lay, Rom. 4.5. But to him that worketh not, but believeth in him that justifieth the ungody, his faith is counted for righteousnesse? And if men could live without sin, what need is thereof Christ?

f

Low. Now Sir, you have lanched forth indeed; they say as you have here noted, and the Text saith also, That wee being ebosen in him before the foundation of the world.

fore bim, in love, Ephcl. 1. And except the Lord had left a feed unto us, there could not have been one faved, Rome 29. Now fee the fails the Scripture doth not fay in any place indeed, that a man can be faved, that is, inherit the promise, (Rom. 8. 17) by the works of himself; neither can his works be less out: for here is a demand of God; Whether man hath heard of him, yea, or not fled faith they have, Rom. 10. Well, if they heard of him, it argues that it is he of whom they heard.

ther they were eternally lost, if they do not, they are eternally lost, if they do leek, they must believe that God is, and that hee is a rewarder of those that do

feek him, Hoban and to not sale as

Now let us see what way there is to find him; not the way of the self-wise, which walk in the way of the wild Assecolt, Job 11, nor yet the way of the high siers, with Jobs Kite, Job 39, nor the way of the Pharisess, which preach Christ a stumbling block, whose Cockatrice-egs bring somany broods of firry slying Serpents, as the Prophet speaketh, 15a. 14.

E 2

nor

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nor the ways of them that feek him not, Heb. 11. but in the way offlesh, which fretched to Noah, and in the way of Nort, which Aretobed unto Abraham and in the way of Almaham, which street ched to Moses, and in the way of Moses which stretched unto that faith, which Jelus and his Evangelifts preached and these preached an entrance by the farm Maith whith was begorden by the good! old way of the Ballier minto a new and living way, which her bath prepared for us through the vail; that is, his flesh and would God that byou arand manin more, could lanch their right way into these mysteries. But observe ithe ways of Moses bringeth mich to the flesh ow Christ: The flesh of Christ must be eaten ere the Son of man can be exalted fob.6 And where the Son of man is exalted the there the vail or flesh of Christ is departed ted, Job. 16.7. for even so was it expett dient; and that man shall well underer stand and see, how the ungodly are justice fied, and the imputative righteousneller cometh, and to whom; And seeing that there are so many wayes on the earths! which the Sons of men have invented

I do remember unto you yet one directiin more in the way of the Lord: There was a man that came to the Lord with a question about the very thing which you funt and bear after, that is, Good Mafter, what shall I do to inherit eternall life? He sked not what hee should believe, nor what he should know, nor what Church 10 go to, nor what Preachers to hearken to; but went the very right way to work, mough it was too narrow, or he too big. Now the Lords Counseller of State (1/4.9.) which never took bribe, nor never man lost his inhesitance by his wresting the Law; for hee is the Lawgiver; and when any one hath received wrong by oppression, if he come to him, and make a true confession of his cause, he will fet him upon the very right point of thed awas recover all again; and withnell, will bind his adversary in such bonds, settlar hee shall be brought to shame for enever. Whilest your snit continueth hee taketh no fees; but when your fuit is flended, and you established in the inherihance, you thall be humbly thankfull that your dayes to this Soliciter of the egreat King.

E 3

And

LAA

And now for the question, Good master, quoth hee to the Lawyer: what shall! do to obtain mine inheritance? The Lord, this perfect Lawyer, beheld him, and saw his cause was good, and his deeds and evidences were most basely detaced by his adversarie, which held not his inhericance, but held him from it; and out of envie and spite, he had spoyled and ble mish'd his deeds; so that hee knew not but that he had them, and yet had them not. And faith the Lawyer, keep the Commandements, knowing the famero be the true ground-point of Law to recover his Land, thereby to have proceeding according to Law. And who both Judge and Jury do allow it to him by order of Law, his evidences are to be transcript and scaled, and delivered by faith, 1 Job. 5. Then might this man have proved a Philadelphian, Rev. 3. 10. Bin the Jugler his adversary, bade him say, he had kept the Commandments; and fo he said hee had kept them from his youth up. Moub 119. de de la vou bas bobie

The Lawyer willing to do him good and seeing him to be beguiled in that point of Law, he puts him upon a second

point

point of Law, that is, to sell all that bee bath, and give to the poor. The Lawyer seeing him so neer unto the losse, shewed him the next point of Law, which is, To sell all that be had, web would have made room for true points of Law; but hee went away with a leaden heart, for hee was rich in knowledge, in conceir, in imaginations, as at this day it is with most people, and also with the Priests: For where an honest Preacher is, that endeavoureth to teach the people to be plain and just, to obey Gods Law; to live in love and peace; Whup! say they, wee will none of such dreamers, we will go to such inspired men, that can tell us a neerer way to the pomised land, then to go about by the Law.

But this Spirits inspiring proveth often the spirit of Witchcraft, Gal. 5. an Idoll-shepheard, (Zach. 11. 16.) that feed on the flesh of the fat, and tear their clawes to pieces. They will be sure to spoil their going to keep Gods Law. They sing and invent the musique of David, Amos 6. but saith Micab in the 7th, The lying Prophet is for this people; these

are for the broad and easie way: Such

are Isaiabs (34.) night-birds; thele soar aloft, like 300: Kite (39.) they aime to fit with Christ cheek to check with him in glory; but to see kim as the Prophets and Apostles saw and looked upon him, oppressed, estlicted, wounded, broken and in distresse, 1/s. 53. and to know him by the vertue of his resurrection, the fellowship of his afflictions, and to be conformable to his death, Phil.3. 10. This is the way that the Law of the Lord leadeth to; whereby the Law becometh unto us deadly for a time, Rom. 7. untill wee have survived the sin; and then it is the law of life and joy. But the deceivers dare not to deal so plainly, for then think they, we shall lose our greatesteem at mens hands.

And whereas the people should seck the Law at their mouth, Mal. 2. they tell them a tale of Philosophy, Col. 2. and themselves go out of the way, and cause many to fall by the Law, as the Lord speaketh, Mal. 2. 8. O that the Lords Law were loved and kept, the people could not be so fruitlesse of good life, so so title, ignorant, so a frighted in every little trouble. Yet to heare Pulpit-news

they

they have got an Egyptian itch, that cannot be cured, they are rich in spiritsto thacht with knowledge, yea, already in the third region by imagination, judgeing all things by their own dark spirice before the time, the Lord not being come, 1 Cor. 4. nor do they give heed to the exhortations of the Apollles in every place to fix their faith for his comings therfore it argueth they have no faith, nor so much as a pack-horse, which having an heavie burden on his back, bestirrech him to be at his Inne; but they have lost this faith, Heb. 9. 28. and the 10.37. and even so prepare a marriage-feast, keering the same, and gormandizing with their companions, without either Bridegroome or Bride. But when they awake from their seepish drunkennesse, they fall into diffention, into herefies, and eat not the Supper of the Lord, but their own supper without the Lord, as the Scripture sheweth, 1 Cor. 11. How is it possible that people can come so suddenly, and so easily to Christ, and ear not their Passeover? Surely they must first or last, judge themselves thieves, seeing they came not in by the light door, but

have climbed up some strange way, John 10. to Christ, or else be inchanted, like those feasters which dreamed they ate and drank, 1/a.29. The Law and Prophets do offer to the people rest; saying, This is the rest; give rest and refreshing to bim that is meary; but they will none of it that way, 1sa. 28. but they have a way of their own invention; precept upon precept, precept upon precept; line. spon line, line upon line; there a little; and there a little ; that they go and fall backward, and be broken, inared and taken, Ma. 28. But this is not meant of them, Gy they; Oh no, for these can shew the newer how to couple them; they have great possessions.

for pulpit-newes to Christ; but when the Counseller at Law told him, that if hee will have his inheritance, hee must keep the Commandements; he offereth no fee, but goeth away from Christ; and is not hee among the dead? and all those that run to catch the wind in a net, and spend their time in mumbling the darke Parables of something, whereof cometh nothing; shall not they be found amongst the

the dead? Yeaverily, and shall never be unc'o hed of d ath, except they turn speedily to the ob. dience of Gods Law, and fall low before his footstool: For all knowledge in heaven or earth, shall never be found to hold weight with humble obedience. And man may find many a way to increase crafty wit by knowledge, but without the Law of the Lord they shall never find Wisdome, which is Christ himself, I Cor. 1. And a man that is upon the right way, his delight is in the law of the Lord, and hee is exercised therein day and night, Psal.1. A manthat is a civill man, and well experienced in the temporall lawes, most of his neighbou's praise him for a discreet man; but one that without judgement will fax much to little profit, is called a babler, and self-wife: but a man that feareth God, and keepeth the Commandements. hath an honourable seed, Eccles. 5 What God hath commanded thee, that think. upon with reverence.

Lan. Can any many keep the Com-

mandements?

Low. He may be a man, in your esteem, that is metamorphosed into that which

is contrary to all manly forme.

But questionlesse Christ, the Captain of the Lords hoft, John 5. he and his warlike souldiers, do keep the Commandements of God, as God himself saith of them; that the Devill maketh war with those that keep the Commandements of God, and have the testimony or faith of Jesus Christ, Bev. 12. 17. This is cleere enough, and he that openeth his mouth against this, hee disputeth against Goo, Rom. 9. But I confesse this fort are the elder-grown sort of the souldiers of Christ, which are expert in the spirituall weapons, which throw down all, yes, all the Devils work, 2 Cor. 10.

But in this point I can say no more, nor much lesse then the holy Scripture

doth fay, and good experience.

For, first of all, the Scripture hath an invitation of proffered grace to all those that are heavie laden, and weary of their fins, and I will ease you, saith the Lord Jesins, Matth. 11.

Now, observe well, this is the first, and very true entrance into the Christian life, and the right door, John 10. Now at the first coming to the Saviour, they confesse their sins; they are weary, they are grieved, they unfainedly repent, and yet cannot keep the Commar dements of

God, not for a time.

But they receive the spirit of counsell, and the Lord doth not lay at the very first on them that great charge: Thou shalt lave the Lord thy God, &c. yet saith he, if thou wilt enter into life, thou must keep the Commandement; but he beginneth with charge of things that hee must not do, Mat. 19. and even so doth the Lord teach or discipline his young scholars, and by the mercifull grace of his love, he beareth their burden, Mat. 11. and require th no more in our young nesse and weaknesse, then what wee are able.

And now let every one mark well, how the wisedome informath yer young ones, when they are come to true contrition and confession, whilest that they be young and small of understanding:

Thou shalt not kill: Thou shalt not seal; Thou shalt not seal; Thou shalt not seal; Thou shalt not bear false witnesse; And although thou art not able to love the Lord thy God, Thou shalt him mr thy father and thy mother; and love thy neighbour at thy self, Mat. 19.

or achi

Mat. 19. and then will the spirit of Discipline abide with him, and be his Counseller, Sap. I. Ecc'us. 4. and saich, hee must not break one of the least Commandements, Mat. 5. 19. He must not swear at all, vers. 37. He must not resilt evill, v. 39. He must love his enemies, v. 44. He must useno hypocrisie, Mat. 6. 2. Wee must not be carking carefull, 2. 25. In this youngnesse hee may not judge, Mat.7. He may not reprove another, v.5. If hee hath received the knowledge of some of the secret mysteries, hee may not be a disposer of them, v. 6. He must do as he would be done unto, v. 12. he must beware of false Prophets, v. 15. hee must take heed to do the Word of Christ, and to enter the strair gate.

They must for sake themselves, Mat. 16: that is, their own luft, their own will, in any thing that they be tempted to do by the concupiscence which arisethout offich, either which tendern to the hurt, hinderance, or grief of another, by word or deed; or by taking pleasure in wantonnesse or games, or any vain delights, or by giving place unto wrath, or disemper, or untemperance in eating or drinking;

drinking; the corrupt affections must be plucke back by the bridle of Gods for-

bidding.

And likewise the man must separate himselse from touching execrable or polluted thing or things, 2 Cor. 6. which cursed unclean things the great Divine St. Paul hath drawn or patterned by Catalogues: As in Rom, 1. Because they regarded not the counsell of God, God turned him from them, and they became full of unrighteousnesse, fornication, wickednesse, coveton nesse, maliciousnesse, envie, murther, debate, deceit, taking allthings in the evill part: whifperers, backbiters, haters of God, doers of wrong, proud boafters, inventers of evill, disobedient to parents, ignorant, Covenant-breakers, without naturall affections, such as can never be appeared, mercilesse; these are spirits that keep house, and stand up in such as know Gods holy law and keep it not, Rome 1. v.31. And hee that will keep Tavern for the Devill, hee will find him guests, as wee see in Gal. 5. how they march; adultery, fornication, uncleanness, wantonnelle, idolatry, witcheraft, hatred, debate,

debate, emulations, wrath, contentions, seditions, heresies, envie, murthers drunkennesse, glustony; all these fair beasts

in this place.

In the 2 of Timo by the 3. another drove: The formost is self-love, covetousnesse, boasters, proud, cursed speakers, disobedient to Parents, unthankfull, unholy, without naturall affection, truce-breakers, filse accusers, intemperate, sierce, despiters of them that are good, traytors, head-strong, high-minded, lovers of pleasures more then lovers of God, hypocrisie, or vain shew.

I hope that any body will yeeld that all these are brave sellowes; yea, they are all Lordly Commanders, and every one standetherustily for the king of Gebenna; and let any mark what preparation is made for these Lordly guests, and well

they pay their score.

And seeing every one of these are great leaders, many thousands are followers to each one of them, of wicked and soolish words, and infinite corruptible thoughts; every one of them have power to take the estrayed man captive, and to call their officer, that is ready attending

ding upon each of these Lords, whole name is Witch-eaft, and he bewitcheth the captived man so, that hee shall think his state is good. disch made ille . of u

Lan. Every body knoweth that these ed et built doch de u citaveria

be naught.

Lov. But few folks know themselves to be under the power of them, and even to their fervants, and in the wofull cond tion of separation from our God; and reckon by a falle suppose, through Christ to be saved from them, and the d. struction, whilest these wicked ones have their being in them, and have an intermixture with the soul, even as poylon-liquor may be intermixed with water, which was wholesome and cleere.

Lan. But what and if a man or woman be overswayed but with some sin,

and that for a time?

Lovewel. All unrighteoulnesse is sin, 1 70b. 5. and death came in by one sin, Gen. 3. and a poisoned Serpent is not reckoned dangerous and venimous to much because of those hee hath killed, but becaule hie is venimous and can kill, and hath none other nature in him; and death is death, whether it come by the

falling down of a tower, or a brickbat upon any one: or, whether any one be drowned in the deep sea, or in a shallow pudle, all is but death. But if a man be earried by the violence of one fin, and that the man doth find it so, and is wearied and grieved for that one sin, and doth pray continually to God for help, it is a good degree to a good beginning; let such an one vow to God and keep it; and he may furely conquer that sin: and in the persevering in godly sorrow, there will appeare to him multitudes of fins; yea, a whole being of fin, which may equally force a man to cry out and fay, Confirme them in thy wrath, consume them, that they may perish, Psalm. 59. For thou, O Lord, art bee which smitest all mine enemies upon the cheek bone, thoubreakest the teeth of the ungoodly, Pfal. 3. Therefore purge m, O Lord, make us clean, and renue aright spirit within us, Psal, 51.

Lan. I perceive that all your went iceing is, that men believe to become as

Adam was before the fall.

Lovem. Well Sir, seeing you have hit the nail so right on the head; if Godwould have it so, even so would I have the holy Scriptures, and work mens word, even so long became I a servent of men, and an Insidell, sitled with impossibilities: But a voyce cryed in the Wildernesse; which said, Every bigb hill shall be brought som, and she crooked wayes shall be made streight, thereugh wayer smooth, that the Lord bave a plain and an even path; then I turned me about in giving obedience to the in-speaking of God.

And so much good do I wish to you, and to all people; and that you go or passe by what man speaketh against you in that matter, see if we can find as good a Physician for the disease of the soul, as is to be had for the disease of the body: and amongst hundreds of places, I will note some sew which do serve punctual-

ly to that very point.

Thou shall love the Lord thy God with all thy heart, soul and thoughts, therefore it was the highest point of Adams perfection.

David saith, If there be any wickednesse in my hands, or I have done any such thing, let the Enemy persecute my soul and take it; let him tread my life to the ground, and lay mine honour in the dust.

Solo-

Solomons Winings are all full of affirmances: The mouth of the nighteons, faith hee, is a welfpring of life. Prov. 10. The righteons fire of the just shall deliver them, Prov. 11.

70b faw God with his eyes, Chap. 42. And all the Book of Maiab is filled with thele precious Promises: I will restore thy Judges, as at the first, saith the Lord, Ita. I. and Jerm. 33. I will confethe experivity of Judab, and the especialty of Israel to neturn; and I will build them as the first. And Ezekiel 37. by the figure of the dry bones. And Daniel 12. Many of them that fleep in the dust of the earth shall amake, forme to everlasting I fe, and some to everlasting some and contempt: And those that be wise soul shine a the brightnesse of the simament; and they that turn many untorighteousuesse stall shine os the starres for ever and ever : And many Ball be purified, and made white and tryed: But the wicked Shall do wickedly, and none of the wicked shall have under standing, &c. Mistakeno: the time of these things, ver. 11. And Hosea 2. In that day I will make a Coven int for ibem, with the wild beafts, and with the fow!s of beaven, and with that which creepeth upon the earth; and I will . tresk break the bow and the sword, and the battell out of the earth, and make them to sleep safely; and I will marry thee unto me for ever: yea, I will marry thee unto mee in righteous nesse, and in mercy, and in compassion. I will marry thee unto me is faithfulnesse, and thouse that know the Lord.

In the third Chapter he sheweth, that these are unto God as a faithfull woman to her husband: For, saith the Lord, Those shalt not play the Harlot, thou shalt be to none other min, and I will be so to thee, Hos. 3. 3.

And all the 9th Chap. of Amos sheweth it very plain: See what the Prophet Obadiab faith in the same matter: Upon mount Sion shall be deliver ance; and it shall be boty: and the house of Ficob shall possesse their possessions: Look into the Prophet Jonab, his suffering standeth for a type of our suffering; and his deliverance for a type of our deliverance: And as hee was cast out of the power of darknesse, which was hell, or the belly of the Whate and still whilest hee there sate. the eye of his foul was to the holy Temple of the Lord; hee had perfect deliverance from the darknesse, chap. 2. Then come to the Prophet Micab, ch.3.

They build Sion with blood, and ferusalem with iniquity; the beads thereof judge for remard: the Priests thereof teach for bire, and the people thereof prophesie for money; yea, will they lean upon the Lord and say, Is not the Lord among st sus ? no evill can come upon sis. But in the last dayes it shall come to paß, that the mountains of the bouse of the Lord [ball be prepared in the top of the mouneasns: and it shall be explored above the hills, and people bull flow unto it: yea, many nations shall come and say, Come and let su go up to the mountain of the house of the Lord, and to the bouje of the God of Jacob, and bee will teach us his wayes, and wee will walking bis paths: For the Law shall go forth from Sion, and the Word out of Jerusalem, and be shall judge among many people, and rebuke many nations a far off, and they shall breake their smords into muttocks, and their spears into sithes: nation shall not life up sword against nation, neither shall they learn to fight eny more, Isaiah the same 2. But they soull very man under bis vine, and under bis fig-tree, and none shatt make them afraid, Micah 4.

Here is also a little of the Prophet.
Nabum 3. v. 15. Behold, upon the mountains

the feet of him that declareth and publishesh peace. Oh Judah, keep thy solemu feasts, perform thy vows; for the wicked shall no more passe through thee, hee is utterly destroyed.

Again, in Habakkuk: Behold and monder, yee despisers, and marvel: for I will do a work in your dayes, yea, a work that you will

not believe it, though it be told you.

O, say they: What, man to become righteous again? that is blasphemie: What need then have we of Christ? not considering it to be the office of Christ.

See how plentifull the Prophet Zephaniah is in these things, and what he saith, in Chap. 3. v. 13. The remnant of Israel shall do no iniquity, nor speak lies; neither shall a deceitfull tongue be found in their mouth: for they shall be fed, and shall lie down, and none shall make them afraid.

Here is a little also of the Prophet Haggai, 1. Be strong, &c. according to the word that I covenanted with you, when you came out of Egypt: so my Spirit shall remain among you, seare not. For thus saith the Lord of bosts: yet a little while, and I will shake the heavens, and the earth, and the Sun, and the dry-land.

The Prophet Zachariah, in his Book is fully

fully fraught from verse to verse, of the building again of the house or Temple of the Lord, and the restauration of man to his former dignity, that a man shall not know where to begin: Thus suith the Lord, stough it be impossible in the eyes of the remnant of the people in those dayes, shall it the esone be impossible to mee? suith the Lord, Zach. 8. v. 6.

And here is the word of the Lord by Malachi 3. Behold, I will send my messonger, and he shall prepare the way before me; and the Lord whom yee seek shall speedily come to his Temple, and the messenger of the Covenant whim ye desire. But who may abide the day of his coming, or who fo ll endure roben bee appeareth? For bee is like

purging fire, and like fullers sope.

This messenger cotteth or circumciseth the salse light off from the siul or spirit, and men will rather abide any false anointing to go the broad and easie way, therefore who canabide Malichi?

Now, for some proof in the new Testament, St. John Bapiist saich of Ch. ist, that bee shall baptize with the Holy Ghost, and with fire, Matth. 3.

Christ himself sich, that the Spirit of truth

truth, Joh. 16. If it be all truth, what else can be there?

Puel saith, Let the same mind be in you, which was in Christ Jesus, Phil. 2. And can sweet and hitter waters be both in one Fountain? saith St. James. And in 2 Gor. 10. All, and every thought must be subdued, and brought into the obedience of Christ. And in 1 Cor. 15. Hee shall put down and destroy all the enamies of the good life; the last enemie that shall be destroyed is death.

The end of the wicked kingdom shall be, when all rule, all anthority and power, &c. are subdued unto bim: And when all things are subdued unto bim, bee bimself shall be subject to bim that did put all things under bim, and even so deliver up the kingdome to his Father, Without spot or wrinkle, Ephesians, Chap. 4, perfect, innocent, holy, harmlesse, plain, and just, as in the heginning: for his office is to conquer, and purge with fire and Fullers sope, Mal. 3. to all that will abide it; and then shall God be all in all.

Now for a small glimpse in the Revelation of S'. John in Chap. 7. is shewed the kingdome of Sin, or head of the Devill, figured

figured by an whore, & an horrible beaft. In Chap. 18. is shewed the utter overthrow thereof, figured by Babel. The four last Chapters, the coming in and letting up of the king dome of Christ, in present beauty and the joy of the regenerate, with the eternall bane to those that have feen all the all urements of God, & are unbelieving, Rev. 21, And as the holy Scriptures are a true round ring; so wee will bring both ends together, that is, the Revelation to Genefit, and see there, what God promised seemingly to the Devill: I, saich the Lord, wil put an enemy against thee, that shall do as much for thee, as thou hast done for mee, even break thine bead, Gen. 3. which may fafely be understood, to break, to spoil, to lay waste, to consume the sin: For sin, serio, is the head of the Deville

Lanch. But, I pray, spare mee, was it ever read, that God made any promife to the Devill?

Lover. I amgled that you took good notice of the matter; and as you have not heeded these things afore time, even so I affure you, have you passed ignorancly ever hundreds of weighty matters; and there-

therefore it would be a great means that I should finish my courses with you, if I might, through Gods grace, be an am nument in the understanding: For sin of errour and ignorance, sits the Devillbetter then the sin of a Publican.

And as I have shewed you a few crums of the Canonical I Scriptures, I am desirous to shatter forth a little spein of the Apocrypba; knowing well that those Authors and the Prophets had all one Spirit: and to these Authours have been fore-shewed in the Spirit, the great and martine, or day, which the Prophets do so often name, in that day: Which shall come to passe in the renovation of man, by his entire love, under the obedience of the same his love.

And first, of that which is least set by of the hollow cave, wherein was hid the Tabernacle, and the Ark, and the Alcar of Incense, which place Ieremish said, shall be unknown, untill the Lord shall bring his people together again, and mercy be shewed unto us. Then shall the Lord shew them these things; and the Majesty

F 2

of the Lord shall appear, and the cloud alfo, as it was shewed under Moses, and as

when Solomon prayed, 2 Mac. 2.

Now heare Baruch: O Ierusalem, look towards the east, and behold the joy that cometh to thee from thy God, &c. Put off thy mourning cloths, o Ierusalem, and thine affliction, and deck thee with the worship and honour, that cometh unto thee from God for evermore. Put on the garment of righteous nesse that cometh from God, and set a crown upon thine beid, of the glory of the everlasting: For God will declare thy brightness to every countrey under heaven; And God will name thee by this name for ever: The peace of righteousness, and the glory of the worship of God, Bat. 5.

Heare a sentence of the wise Sirach, to him that will be nurtured by Wisdome: First, she will walk by thee by crooked wayes, and bring thee into fear and dread, and torment thee with her discipline, untill she bath tryed thy soul, and have proved thee by her judgements; then will she return the streight way unto him, and comfort him, and shew him her secrets, and heap upon him the treasures of knowledge, and understanding of righte-onsness: But if hee go wrong, shee will for-

1.ke

Jake him, and give him over into the hands of his destruction, Ecclus. 4.

Heare a sentence to the same purpose in the Wisdome: Hee tries h shem as gold in the sun ace, and receive the shem as a perfect fruit-refering: In the sine of Visitation they shall shine, &c. They shall judge the nations, &c. They that trust in him shall under stand the truth: The faithfull shall remain with him in love, Sap. 3.

The mysterie of Issues deliverance from the power of the wrath of Arraxerxes, by Mordecai and Hester, and the destruction of Human, figureth our deliverrance from the Devill and the sin

Also the spoil of Olosener and his whole host by Indich, and the freeing of Berbuin, is a lively figure of our freeing from sin, which will more plainly appeare, if you read the names in English; Olof. Ind. and Berbu.

And despite yet not the wildome of God in Tobiah, but heare him a word or two: Give praise to the Lord duly, and praise the everlasting King, that his Taber-nacle may be builded again with joy, and let himmike justill there in thee, those that are captives, and love in thee for ever the sethat be miserable.

F 3 Many

Many nations Shall come from far to the name of the Lord our God, with gifts in their bands, even with gifts to the King of beavens; all generations shall praise thee, and give

Signes of joy.

Othat the people understood this sentence, Tob. 13. 11. Pfal 68.30. and Pfal. 110.v.3. Curfed are all they which bate thre; but bleffed are all they for ever which love thee: Rejoyce and be glad, for the children of the just: for they shall be gathered, and shall bliss she Lord of the just: Bleffed are they that lowe thee, for they Ball rejoyce in thy peace : Bleffed are they which were for owfull for all the Common for they thall rejeace for ther. ousness, and the glory of the worship of God,

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jahs out of foul pirchers teare them, then unbelievers shall walk upon the golden streets of Salem.

Now two or three words of Eldrai, and so an end of this; and as the Prophet saith, Surely the Lord will do nothing; but be revealeth his screet to his servants the Prophets, Amos 3. Even so hath the Lord made a special choyce of the Prophet E'drai, to shew unto him; to the end that hee shew in the last day the great work of the Lord, that is, and shall be wrought in the believers, by an inward invisible power in the Spirit, which none can be campble of how the spirit, which none

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When precious stones can I reake for cartily eares to heare them, and hallelu-

jahs:

jahs out of foul pirchers teare them, then unbelievers shall walk upon the golden streets of Salem.

Now two or three words of Eldras, and so an end of this; and as the Prophet laith, Surely the Lord will do nothing, but berevealeth his secret to bis servants the Prophets, Amos 3. Even so hath the Lord made a speciall choyce of the Prophet E'dras, to shew unto him; to the end that hee show in the last day the great work of the Lord, that is, and shall be wrought in the believers, by an inward invisible power in the Spirit, which none can be capable of but those that will suffer an incision in their soul, and even so become circumcised in spirit, to have all cut away that is superfluous; in so much that the Prophet was fo joyed, that he asked the Angel, if he might live to see the time: But the Angel telleth him of the ruefull desolation that first cometh to passe; but yettime should bring forth a trumpet to blow, so that the Sun shall suddenly shine again in the night, and the Moon three times aday. But before that time, great, wonderfull and horricle things shall come to passe; to that wickednesse

kednesse shall put on a brizen face, so impudent stout, so sull of power; so that there shall not be found either faith or truth; and sale waters shall be found in the sweet; and all friends shall fight one against another: Then shall Wildeme bide ber self, and understanding depart into ber secret chamber: she shall be sught of many, and yet not found: Then Shall unrighteousneffe and voluptuou fneß bave the upper hand upon earth, &c. And at that same time; men shall bose, and not obtain; they shall labour, but their enterprizes shall not prosper: Then will the Lord begin to inquire of them, who by their unrighteousnesse have hurt rthers: And when the affliction of Sim Bill. be fulfilled, that is, when faith is beaten down to the sitmost; then the world that now ie, Shallwanish away and be sealed, and the Books of the Prophets and the Apostles shall be opened, and new born Children shallutter their vyces; but the fruitfall shall bring forth untimely fruit, and a trumpet shall suddenly sound, and they shall be afraid: But he that remaineth over all the monderfull de-Arustions shall be saved, and see the salvation, and the end of that world. And the men that are received shall see it, and they that bave.

h we not tasted death from their birth: See this, yee that have eyes; and the heart of the Inhabitants shall be changed, and turned in-

to another meaning.

And now mark, the Prophet cometh with the work of the new world: Evill shall be put out, and deceit shall be quenched; fith shall flourish; deceit and corruption shall be overcome: and the truth which bath been so long without friend, shall come forth; but yet before that time borrible things will come

to passe.

And yet the Lord, notwithstanding, doth still pitch and fix his fight upon the great work that hee will do without hands; and saith, That the day of judgement shall be the end of this wickednesse, and the beginning of immortality to come, wherein corruption shall cease; intemperance shall passe away; insidelity shall be cut off; righteousnesses shall grownp, and verity shall spring up, and no min shill be able to save him that us lost, nor oppresse him that back gotten the victory; And that many shall perish, because they transgressed his law; and that the Lord bub pity upon them that keep bis Commandements: And the Lord sheweth Esdras, that he will call again the day that is puft or lost, And

earthly prudent with: of the great my sticall intentions of God by his works of creation of

the fix dayes.

And on the fixt day God erested Adam, of whom came two peoples, and for his mercy towards the one people, all things are created, and have their being: But for the other fort of people, that proceed of Adam, they are said to be of no more value then spittle, or as a drop that falleth & dasheth it self into many pieces.

The first both, atto she we do bis beloved I replace End a state of the both or district, wherein is perfect God-service, both good & bad may read: But the other sort of the most perfect God-service, is to be kept secret, as the riches in Sanctum sanct rum, wherein the polluted people must not enter; but must recomplish first their daily God-service in the Holy, to the mortification of their sins, and to purge their wicked consciences: For no unclean thing shall enter into the kingdome, or Sanctum sanctorum, ever more.

Teach these things to the wise among the people, whose hearts thou knowest may com-

prebend and keep these secrets.

For

For the world hath lost her youth, and the times begin to wax old; for the truth is fled fur away, and lies are at hand; and the Vision that thou has seen, hasteth to me. The world is now in darknesse; and they that are in it, are without light, 2 Esd. 14. 1 Joh. 5. The truth is least beloved, and most blasse phemed.

Three worlds on earth the Scripture doth expresse:

1. One is the devil and sin,

Figured by Magus; who for money would buy
That which might exalt him on high.

2. A Philosophicall world the end of this,
By Esau his obedience figured forth is; (Gen.27.)
Who honoured his father, and yeelded him aw;
The blessing was thought due to him by law.
3. In facob the good world is plainly begun; Esa.
Whose amiable beauty is like to Gods Sun.
In him when our heart is come to right,
Is Gods light, life and cleernesse bright.

As many as do beare the sound of the first Trumpet, shall be afraid, and friends shall fight with friends as with enemies, Esd. 6. Hee that attained to beare the third Trumpet shall see great and strange things: For there shall be so much sedition, that one people shall invade another; they shall not regard their King, and the chief men shall measure their doings by their power; they shall smite one another, and they shall

Shall smite downe a great multitude of stars upon the ear. b; went beir own Star, and blood shall be from

the fword to the borfe belly. Eld. 15.

And I from the eunclean spirits, like frogs, some out of the mouth of the Beast, and out of the mouth of the falle Prophet; these are the spirits of Devils, workers of meracles, to go out to the Kngs of the earth, and to the whole world, to gather them to battell for the great day of God Almighty; Rev. 16.

And the jixt Angel powered forth by Vial upon the great river Euphrates, and the water thereof dried up, that the way of the Kings of the east should be prepared, Rev. 16. v. 12.

When the company of the spearmen, and multitude of the mighty are scattered abyoad among the Beast's of the people; so that they humbly bring pieces of silver: And when he hath scattered the people that delight in war; then shall the Princes come out of Egypt, the Morians land shall soon stretch out her hands unto God; Then sing unto God, O yee kingdomes of the

eanth, &c. Pfal 68.

Even so come Lord Jesus, Rev. 22. 20.

weeknow, that whosover bel eveth, and even so doch, as S. John hatbtaught, is of the truth; and all ether in the worldlie in darknesse, I Joh. 5. v. 19.



